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"The World's Leading Magazine of the Paranormal"

April 1992 Vol. 45 • No. 4 Issue 505

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Cover art by Victoria Poyser Lisi

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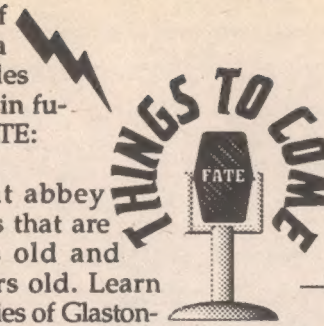

• An ancient abbey yields mysteries that are both centuries old and only a few years old. Learn about the mysteries of Glastonbury in the next issue of FATE.

• World famous author Robert Anton Wilson announces the meeting of science and mysticism.

• The most active spot for UFO sightings may be Puerto Rico. What lies on the plateau?

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—Beyond the Known
—Our Strange World
—Psychic Frontiers
—Astro Almanac
—Book Reviews
—Report From the Readers
—True Mystic Experiences
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I SEE BY THE PAPERS

QUOTE OF THE MONTH:

They come as tourists...[but] end up shouting prophecies from street corners, walking around naked and proclaiming themselves the Messiah

—The *Wall Street Journal*

I'm sure that we have all heard about people who psychologically set themselves up for a personality change. Through hours (or days or longer) of intense concentration, sometimes amplified by drug use, people can reach a state where they simply become someone else. Usually this manifests by one of two methods: "snapping," where you suddenly realize that you *are* different, or "gradual acceptance," when you spend a long time in contemplation and suddenly realize that you have *become* different.

But what about a sudden change in personality that shows no psychological source? Is it possible that people, with no preparation, can suddenly and completely change their personality? The answer is yes.

In fact, psychiatrists in Israel call this unusual event *The Jerusalem Syndrome*. According to an article in the *Wall Street Journal*, between 50 and 200 tourists who visit Jerusalem become "King Davids, Virgin Marys and other biblical figures" each year.

No one is sure what causes the phenomenon. One psychiatrist who has studied it, Eli Witztum, believes that it is simply because people are awed by the location.

Another possible cause has to do with disappointment. People come expecting a spiritual experience only to find massive consumerism. "Via Dolorosa, with its Stations of the Cross, is lined with vendors hawking everything from Kodak film to cheap souvenirs" writes the article's author, Amy Dockser Marcus.

Research into the phenomenon has been difficult. Interviews with relatives and physicians often don't have previous psychiatric problems. And, as Dr. Witztum says, "Someone who thinks he's the Messiah just doesn't have time to fill out a questionnaire.

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So who do these people become? A third thought they were the Messiah. God came in second and Satan was third. Dr. Witztum adds that people tend to work within their own religion: Jews think they're Abraham or King David, while Christians think they're someone like John the Baptist. The responses of people from other faiths were not given.

People who experience this syndrome tend to snap out if it after a short time, especially when they leave the area. When people are within their regular personality they only remember that the experience was pleasant.

The Jerusalem Syndrome leads to many questions. What is the exact cause? Are there different causes in different cases? Why does it affect some people and not others? Are there metaphysical causes for this syndrome? What can we learn from the phenomenon.

Jerusalem is considered special to Christian, Moslem and Jew. Perhaps there is something that location has which drew it to become a focal point for those religions. We can hope that future research will answer this question.

MORE ESSENTIALS

Some time ago this column reported that scientists were discovering more of the amazing properties of smell. Recently *Business Week* magazine pub-

lished an article which added some new information:

- It has now been confirmed that the odors that trigger sexual behavior in insects and animals, known as *pheromones*, probably exist in humans.
- There seems to be a loss of smelling ability among Alzheimer's and Parkinson's disease patients. This information may aid in diagnosis.
- Peppermint makes students more alert.
- People experiencing magnetic resonance imaging are more relaxed when they smell vanilla.
- "Pleasant" odors can help improve harmony in the workplace and enhance self-esteem.
- The use of scents to help drivers keep more alert may be studied by General Motors.
- There is a new lipstick which freshens the breath.

LIES, DAMN LIES AND STATISTICS

We don't remember who said it, but it is very appropriate to say that there are lies, damn lies and statistics. Anyone can fool around with numbers and questionnaires to make their point.

For example, most people would agree that women should have equal rights and that we should do everything possible to help babies survive. People on both sides of the abortion issue,

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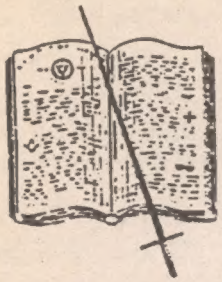

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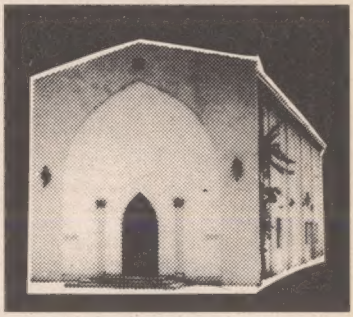
The days come and go. Life rolls on. What's it all about? Is there an appointed goal? Does each person have a decreed mission?

There is only One Truth, but no man or organization, whether scientific, philosophic, or religious, knows it all. As Kahlil Gibran observed, "God made truth with many doors," and the traditional initiatic fraternities reveal different aspects of it.

Every organization has a particular role and a characteristic focus which, perforce, must be tapered. ICES, on the other hand, being the custodian of the archives of several Initiatic Orders, has a wider curriculum and a broader perspective.

ICES is not a "Secret Order." It is not the author of the teachings it dispenses. It is not "sponsored" by another organization. It does not encourage pilgrims to drop out of their present affiliations. ICES is for the beginner who is placing his feet on the esoteric Path for the first time and for the "seasoned traveler" who has been questing for many years. ICES is a COLLEGE where sojourners from all religions, races, sexes, and fraternities obtain essential information not available elsewhere . . . for many of the Orders whose teachings ICES distributes are now defunct thanks to the Second World War and their material is no longer available from any other source. Also, much of the information ICES is sharing has been translated from the original French lectures and has never appeared in English before.



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however, could use cleverly worded questions with the implications given above to improve the response in their favor. FATE does not take a position in this issue, nor should we. Nor are we indicating that either side does use cleverly worded questions to prove their point, only that they could do so.

Similarly, we have to wonder who designed the questions for a recent poll on religion in America. The poll indicated that there are only 28,000—an almost insignificant number—of "adherents" or "devotees" of New Age ideas and ideals.

The problem is with the equating of the New Age with a religion. It is not. There are Christian New Agers, Jewish New Agers, Agnostic New Agers, Pagan New Agers, etc.

If the researchers had bothered to do any field research instead of sitting in their ivory towers (the survey was commissioned by the Graduate School of the City University of New York), they would have discovered this for themselves. Every year many tens of thousands of people attend New Age fairs and expositions in major cities. Most of the attendance is drawn from local inhabitants. The majority of them would not

continued on page 12

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Dr. Hugh G. Carruthers

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The ancient Egyptians, the Babylonians, the Greeks, and many cultures right down to this day have considered the egg to be not only the symbol of birth, but also symbolic of the BEGINNING OF ALL GOOD NEW THINGS!

Now – for the *very first time anywhere in the world* – a book has been published on the age-old mystic secrets of the common egg! And in the short time since its publication our office has been inundated with letters from delighted readers! P W from Boston wrote

> "My friend was in the depths of despair not knowing which way to turn until I gently suggested using one of the egg rituals. In two days his whole world changed. The transformation is unbelievable
>
> "In my own case, my son got the job he had been longing for; my husband received a large salary increase, my sister had a large increase. I could go on and on
>
> "Your egg book should be amongst the all-time best sellers. It's the most well thumbed book on our bookshelf"

(Photo-copies of this actual letter available on request.)

Just think of it – you almost certainly have in your home right now something which could *start bringing you the solutions to every problem*, and a never-ending *flow of good fortune!*

But of course the egg by itself can do nothing. Only once it has been *impregnated with your wishes can its life-releasing mystic powers go to work for you!*

Here is what H.S. from Toronto reported

> "When a reader of your book told me about the mystical power of the chicken egg I thought he needed his brains tested! But I had known this young man for some

Not a day passes without our office receiving more amazing reports from elated readers. Here is what one senior citizen (S.B., Vancouver) wrote

> "I was broken to pieces when my husband of 40 years suddenly died. I just wanted to curl up and die. And if that wasn't enough I was saddled with a mountain of debts to pay. Mystical stuff never interested me, but when a friend urged me to at least give it a try I said 'What the heck!' What had I to lose? – I had already lost the most precious thing in my life. I felt stupid using eggs like this, but it turned out to be the cleverest thing I could have done! Almost as if out of thin air I began to receive sums of money in the strangest way, and two of my creditors wiped my slate clean against all expectations! How do you explain that?"

Later, this lady reports, she used an egg ritual to end her loneliness – a well-to-do widower then entered her life and offered his hand in marriage!

CASH IN THE HAND. . . A NEW CAR. . . A HOLIDAY ABROAD

Think about what you want and then use an egg ritual to get it for you! It really is *that* simple! And remember, we *guarantee* it!

> The simple egg rituals awaken the miraculous luck-creating powers of the Cosmos. In fact at the very moment you perform the ritual you even begin *feeling* lucky. You know *immediately* that you are going to succeed!

You can perform the simple rituals every day for *daily success*, or once a week or once a month, if you wish. The egg rituals will give you *just as much success as you need!*

TRUE LOVE CAN BE YOURS

Think of the person you most desire to share your life with; whilst you take the egg in your hands. Suddenly and mysteriously *that person will be drawn to you!*

You have to *experience* it to believe it! And we *guarantee* it!

> "We now live apart permanently and he supports me. Technically we are still married (our religion forbids divorce) so I now enjoy the status of marriage without having to see him
>
> "I can tell you that this is nothing short of a 'miracle' because previously nothing would make him suggest this
>
> "I can't praise this book highly enough, and you may use my testimonial, but please – for obvious reasons – do not print my name and address"

Whether you have a business partner or a lover, or whomever it is in your life that you would prefer to be no longer around, the mysterious powers of the egg ritual can unquestionably make your wish come true.

And remember, we *guarantee* it. It is working for many other people and it will work for you.

The amazing egg rituals can also *bring people together*. They can end strife in the home, and bring reconciliation. B.R. (Bristol) wrote

> "It was because of *you* he left home!", my daughter would scream at me. She had never forgiven me for her father leaving, and I could never get her to see that he was a good-for-nothing. I wanted Andrea and I to be friends, but it seemed an impossibility. I tried an egg ritual to see if anything would happen though I really thought I was wasting time
>
> "The 'impossible' happened. It seemed like a miracle – Andrea was a new person. I now not only have her respect, but more importantly, her love too. She now even accepts and welcomes my boyfriend which she had previously ignored"

L.C., a mother of seven from Ireland was at her wits end from her unruly children. "They were always fighting each other, and cared little for school. They showed me no respect and at times they reduced me to tears. I tried an egg ritual in desperation – overnight their behaviour changed. The transformation was so rapid that my husband wondered if they were the same children! He will never know how it

time and had observed lately that he had suddenly become well-off. He said I should try the egg ritual so I gave in – and then I began to think that I needed *my* brains tested!

"I can tell you – and this is the solemn truth – that within three weeks of doing the ritual *I won $2000 on the horses and won $1200 in cash and bingo prizes!* Before this I had never won a cent!

"Maybe it *was* coincidence, but I don't mind being thought of as 'crazy' if this is what I get from doing the egg ritual!"

Perhaps *you* think it's crazy, but remember this almost all cultures in all periods have regarded the egg as possessing a special spiritual meaning. It does not therefore take a great leap of the imagination to recognize that the egg used as a means for focusing your wishes could be very potent indeed!

But "crazy" or not we want you to try it, and we'll make you an offer which would make you crazy not to accept! Here is what we propose. ONCE YOU RECEIVE THE BOOK TRY ITS INSTRUCTIONS. YOU MUST BEGIN *EXPERIENCING GOOD LUCK IMMEDIATELY AND CONTINUOUSLY* OR YOU RETURN THE BOOK AND WE'LL MAIL BACK YOUR MONEY.

But we'll do *more than this*. WE'LL MAIL BACK YOUR MONEY **AND** *AN EXTRA $5* for having tried the book in the first place. To repeat: we'll refund your money *plus* a $5 bill – *cash*, not check or money order – for your trouble!

Maybe you think we *are* crazy after all if we make such an offer! But wait a minute – *why* would we make this offer if there was the slightest doubt in our minds that the egg rituals wouldn't work for you? BECAUSE WE *KNOW* YOU ARE GOING TO BE THRILLED BY THE RESULTS YOU ARE GOING TO RECEIVE!

Here's what G.J. (Boston) wrote:

"I admit I was sceptical at first, but I was desperate. I felt my heart was going to break if I didn't get the man I yearned for for so long.

"For a year he had ignored me. I am not the most attractive looking of women, and it made me want to die when I saw him dating beautiful women.

"Before I tried the egg ritual I really felt silly. How can *this* make him want me?, I thought. But it was the greatest moment of my life. As soon as I took the egg and made my wish I *knew* that this was it. My spine tingled!"

This lady's letter is 6 pages long so we naturally can't quote all, but at the time she wrote it SHE HAD JUST BECOME ENGAGED TO BE MARRIED TO THIS MAN!

EGG RITUALS CAN MAKE SOMEONE GO AWAY!

Sometimes in life one wants to be *rid of someone* instead of the other way round!

Is there someone in your life you would rather be without?

THERE IS AN AMAZING EGG RITUAL WHICH CAN MAKE THAT PERSON GO OUT OF YOUR LIFE – BY HIS/HER OWN FREE WILL!

Now this really *is* uncanny! – how someone's mind can be changed just by the use of a simple egg ritual. But we have received report after report confirming that this actually happens – time and time again! Here is one typical report:

"Life with my husband no longer had any meaning, but divorce was unthinkable. Deep in my heart I just wished he would go away. It was then that I read your book. A week later I was astonished when my husband said he wanted a separation.

happened because, let's face it, he would never believe it. Take it from me – these egg rituals really work!"

PROTECTION FROM HARM AND INJURY!

These rituals are so simple that even a *child* can use them! And nor are special psychic powers required. Anyone of any race or religion can use them. They are simple, safe, and above all – *effective*.

They can also *ward off evil influences*, and even PROTECT YOU FROM VIOLENT ASSAULT, THEFT AND BURGLARY! (Many readers have testified to this – photo-copies of actual letters available on request).

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Written by Lone Wolf Circles, *Full Circle: A Song of Ecology and Earthen Spirituality* is a return not only to our pristine beginnings, but also to our true and wild selves. **It is the ultimate return to the passion of life.**

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To order *Full Circle* (L#347) send $12.95 plus $3 p/h to: Llewellyn, P.O. Box **64383-505,** St. Paul, MN 55164-0383. Or call 1-800-843-6666. Minnesota residents add 6.5% sales tax.

continued from page 9

pay several dollars to attend if they did not have an interest in the New Age.

By the same token, however, these people would, for the most part, call themselves Christian, Jew, Islamic, Taoist, Buddhist, Pagan, Hindu, etc.—not New Age.

In short, the poll on this level was worthless. Most people who are interested in New Age topics —mysticism, psychology, holistic healing—do not consider themselves part of any New Age religion. As far as we have been able to tell, the *only* group which talks about a "New Age religion" (or cult, as they prefer to call it), is one small but vocal segment of fundamentalist Christians.

The implication, then, is that the poll may have been tainted by a poor choice of questions—a result of being influenced by this vocal minority. Even so, it may have at least one redeeming value: perhaps it can be used to show those who are against "New Age religion" that it is so small that they should ignore it. Maybe then they will leave alone those of us who are interested in studying various topics called New Age.

NOT JUST SMELL; SOUNDS MATTER, TOO

Earlier we discussed the latest research in scent. According to *Your Personal Best*, research into

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• Music affects blood chemistry and helps the body fight disease.

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• Music may be more effective than biofeedback in treating migrane headaches.

• Music reduces pain and anxiety when getting your teeth worked on by a dentist.

• Singing and playing music may help you develop physically and mentally.

•••

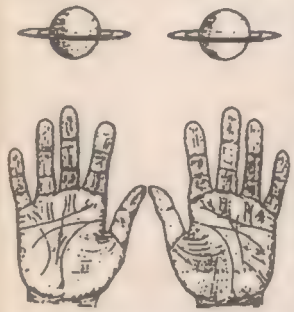
FOX IS LOOKING FOR A FEW GOOD GHOSTS

The Fox Broadcasting Company is looking for legitimate hauntings to investigate. Normally we would not announce such a search because our experience with parapsychology in the mass media has left us with a bad taste. Normally, TV (especially) tends to either debunk, mock or sensationalize what should be studied and examined.

This particular case may be different. One of the people deeply involved with the show is none other than FATE's own consulting editor, Loyd Auerbach.

Although only one show is listed in their press release, Loyd

Newly Discovered
SIDEREAL TRANSITS



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...as world-famous psychic Geoffrey Norman shows you how his divine tele-transference powers can relay to Heaven your every wish, prayer and hope!

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On Nov. 9, 1989 in response to a prayer for freedom by a group of East German citizens... Geoffrey Norman III through his TELE-TRANSFERENCE powers relayed their urgent plea directly to Heaven...Three days later the Berlin Wall began to come down!!! Nothing you ask for—no matter how impossible it may seem is beyond the power of TELE-TRANSFERENCE!

The most powerful force the world has ever known is now available for you to shape your future...even make your impossible dreams come true.

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PROVEN MIRACLE #1 A Florida man is desperate for money to pay for his wife's life-or-death operation. He is at his wits ends. He has but only one hope left—DIVINE TELE-TRANSFERENCE, a telephone call to Heaven. He makes the call—and learns of a special 7-word prayer. 3 days later he wins the Florida lottery! His prayers are answered—his wife is saved!

PROVEN MIRACLE #2 A Chicago woman's marriage to a lifelong alcoholic is about to crumble. All hope is gone. She makes a last desperate effort...a tearful call to Heaven...and is told to look for a 'sign'. She waits. Then waits some more. When 1 week later her husband announces he can't stand the taste of liquor any longer...and throws away every bottle in the house. He stops drinking COMPLETELY. DIVINE TELE-TRANSFERENCE has saved her marriage—and saved her husband's life!

HERE'S HOW IT WORKS!

When you call Geoffrey Norman III your prayers are instantly received by this world-famous psychic...and through his divine powers are instantly transferred to Heaven—AND ACTED UPON! TELE-TRANSFERENCE can bring the WEALTH—HEALTH—HAPPINESS you've been seeking.

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Not For The Usual $300 Contribution Geoffrey Requests— ***BUT FOR THE PRICE OF A PHONE CALL—*** **not a single penny more!**

HERE'S WHAT TO DO WHEN YOU PHONE GEOFFERY NORMAN:

1 Make your most important wishes and prayers first; your next most important, second. And so on.

2 Faithfully follow any special instructions or 'signs' that you are told to look for. Have faith—Miracles often occur in an unexpected way.

3 DO NOT SEND ANY MONEY—no matter how thrilled you are to have your prayers answered.

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informs us that a series may come out of this, perhaps the first good series on parapsychology in the history of television.

People who have had legitimate cases of paranormal activity, especially current, ongoing situations, are invited to contact the Office of Paranormal Investigations at (415) 553-2588.

A CONSPIRACY EXISTS

We are not believers in massive conspiracies. There is ample evidence, however, that some relatively small groups do conspire to protect their interests, even if their actions bend, or even break the law.

For example, we have a great deal of regard for most of the activities of the American Medical Association (AMA). They have helped to raise the standards of Western (allopathic) medicine.

Yet it is also a professional organization for allopathic physicians, and as such it is out to protect their interests. This means that they have no need for competing theories of health and well-being.

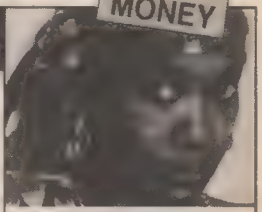
In fact, according to a document published by the American Chiropractic Association, the AMA was found guilty of conspiring to prevent their competition, chiropractors, from plying their trade. This was the result of a 14-year court battle which ended in 1990

New Phone Service Now Available To Public!

SHE WILL CAST ONE OF THESE 7 PROVEN SPELLS FOR YOU!

JUST CALL! SEND NO MONEY

...As She & Her Family Have Done for the Past 300 Years For Some of the World's Richest & Most Famous People!



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It's true! Proven time and again. The spell-binding psychic power of Countess Maria-Madonna can make one person love another...cause a man or woman to change their feelings about a relationship...or draw two people together like their souls were magnets welded to one another FOREVER!

PROBLEMS OF LOVE? JOB? MONEY? SHE'LL GIVE YOU TOTAL COMMAND OVER THE EVENTS IN YOUR FUTURE!

Yes, the spells cast by Countess Maria-Madonna radiate a psychic force so potent she can help you receive huge financial gains...enjoy extra years of youthful, vigorous health...recapture a lost love...even reap a sudden windfall... like winning and wiping out every last penny of debt for the rest of your life.!

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The triumps of Countess Maria-Madonna are legendary. Her 'SPELL OF SUCCESS" won elections for 3 U.S. Presidents. Her "SPELL OF RICHES" carved empires for Howard Hughes and Malcomb Forbes. Her "SPELL OF FAME AND GLORY" won Oscars for movie stars in 19 different films! Her "SPELL OF BLISSFUL LOVE" brought about scores of happy marriages...saved thousands of others...even re-united men and women long torn apart. So—NOW—ask yourself, which of her 7 ALL-POWERFUL SPELLS do you want her to cast for you...by simply calling Countess Maria-Madonna —and instantly changing the course of your entire future life!

HERE ARE 7 PROVEN SPELLS:

"SPELL OF WISDOM AND SUCCESS"—ideal for job, business, students.
"SPELL OF FAME AND GLORY"—for those interested in show business, athletics, modeling, public careers.
"SPELL OF RICHES"—for overnight success and life-long luxury.
"SPELL OF BLISSFUL LOVE"—to bring people closer together in their lives.
"SPELL OF UNUSUAL GOOD LUCK"—to win the lottery, bingo, Las Vegas.
"SPELL OF PROLONGED LIFE"—for vigorous health and youthful energy.
"SPELL OF POWER AND VICTORY"—to overcome rivals and enemies.

MAKE YOUR CHOICE—THEN CALL—AND WATCH MIRACLES BEGIN TO HAPPEN!

Send No Money! Just Call!

IN FACT, I'LL SEND YOU $500 WHEN THE SPELL YOU REQUEST COMES TRUE!

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I have been asked to write a book about the miracles my spells have brought about. I need as many case histories as possible to demonstrate my God-given psychic powers. And what could be more inspiring to others than your own personal experiences? Therefore, I will gladly send you $500 for each life-experience I choose for this important scientific project.

So call today. Let me cast a spell for you. Then write me the results so I can tell the world and reward you for your effort.

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HERE'S WHAT TO DO WHEN YOU CALL THE COUNTESS

1. From the list above choose the spell that can best solve your problem...and tell the Countess to cast it for you!
2. Follow any instructions she gives you; or any special signs she tells you to look for.
3. DO NOT SEND ANY MONEY—even when your spell comes true. No donations accepted.

However, you may write her about your miracle to qualify for the $500 she offers. So call NOW for the spell you want cast. Take advantage of this special limited opportunity. Especially when all it costs is NOT THE USUAL $500 FEE, but just the price of a call!

with a the United States Court of Appeals affirming a lower court's decision. The decision was that the AMA was guilty of conspiring to "contain and eliminate" the chiropractic profession.

The document is too long to quote here at length, but we think you could get a copy by writing to the ACA at 1701 Clarendon Blvd., Arlington VA 22209. Nor are we saying that we believe every claim made by all chiropractors. Here, however, are some of the points made in the report (which includes the entire court decision):

- The AMA's illegal conspiracy to destroy the chiropractic profession was very pervasive.
- There was harm to the public as a result of this illegal conspiracy.
- The AMA never acknowledged that they were doing anything illegal.
- The court believed that the AMA could not be trusted to obey the law and that an injunction was necessary to stop them from further harming the profession of chiropractic.

If organizations such as the AMA can stop reacting to perceived threats to their income and work on investigating and working with non-allopathic systems of healing—including chiropractic and traditional chinese medicine—we will all be better off.

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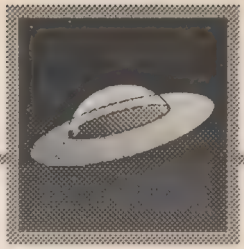
UFO Reporter



By Jerome Clark

ABDUCTION ARTIFACT

Several years ago, through a good friend, I learned of a man who possessed what we all have been waiting for: an extraterrestrial artifact. The man, who lived in a small town in downstate Illinois, would be willing to hand it over to me if I went down there and retrieved it personally.

Soon afterwards I talked with him over the phone and arranged a time and place for our meeting. A scientist associate of the Center for UFO Studies (of which I am vice president) agreed to examine the item in his laboratory as soon as we had it for him.

Jerome Clark

So one cold, January day, CUFOS' director of special investigations Don Schmitt and I headed down the highway out of Chicago and into the wilds of rural Illinois. Both of us had been involved with UFO research for a long time—in other words, we had long since become pretty jaded about these things—but it still was hard not to give vent to an occasional feeling of delicious anticipation. Maybe this time we finally had it.

The man claimed to be an abductee. In common with some other abductees, he reported that at one point his abductors stuck a small implant up his nose (presumably *en route* to the brain). A few nights after one abduction experience, his car plowed into a bridge, and he was thrown through the windshield. At the hospital the doctor X-rayed his skull to check for injuries. Not long after that the man caught a serious cold, and as he was blowing his nose, he felt something pass through it. It was a strange, spherical object which looked like the one the aliens had placed inside his head.

It was mid-afternoon when we arrived in town. We pulled into the parking lot of the restaurant where we were to meet our contact. As soon as we entered, we placed a call to notify colleagues of our safe arrival—a small para-

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DISCOVER WHAT THREE MEDITATION TECHNIQUES WILL REVEAL YOUR PAST LIVES!

noid virus had infected even those of us ordinarily immune from the disease—and then we steeled ourselves for what was to come.

The man was sitting where he said he would be. We sat down, introduced ourselves, and engaged in distracted conversation for two or three minutes. Then he unwrapped his present. Don and I stared at it incredulously.

It was a ball bearing.

A QUESTION OF MOTIVATION

At that point, of course, it was difficult for the two of us to keep our faces straight. But soon a curiosity set in, and we spent the next hour or so hearing the man's story, all the while wondering if he realized that his tales of alien encounters in the face of manifestly bogus evidence made him look ridiculous, or if at some point we would get a sense of what his motivations were. No such luck. He looked and sounded sincere, and he mentioned other persons who could confirm aspects of his experiences.

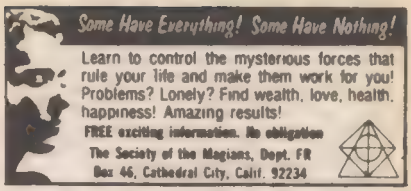
Finally, as we were about to leave, I grasped at a final straw, not wanting to have the day turned into a complete waste of time. I asked him if he could arrange to have his X-rays sent to us. Presumably these would reveal the presence of an alien implant—or, almost as unlikely, a human ball bearing—inside his

skull. He said sure, and they arrived in my mail a week or two later. They showed nothing out of the ordinary.

The scientist's technical examination only confirmed what our eyes had already told us: this was an utterly ordinary terrestrial artifact.

Because the man lived so far from our home base in Chicago, further investigation was impossible. Thus we made no effort to track down the other alleged witnesses. From our point of view, the claim had already been severely compromised in the one area that would have removed it from anecdote (i.e., scary-story) status. Which did not mean, of course, that nothing further could be learned from it. It was just that CUFOS' resources are limited, and in our judgment we could not afford to devote more of them to this one particular case.

Still, the episode sticks in memory. I have investigated reports that turned out to be unambiguous hoaxes. This did not seem to be one of those. The claimant never asked for money, and he did not want his name used (in fact, he has not been heard from since). Ufologists learned about him only indirectly, from a relative who associated the man with her own abduction experiences. (The whole story is a fairly complex one.) So far as Don and I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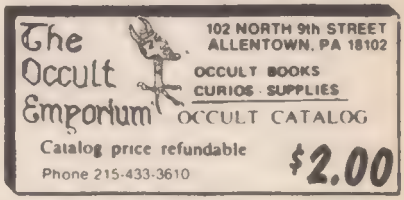

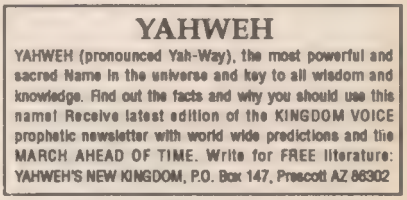
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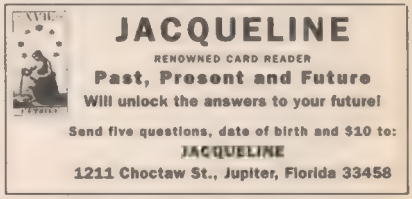
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could tell from our limited exposure to him, the man may well have believed the ball bearing was an alien artifact.

I should add here that, alien artifact aside, no ball bearing could have been inside his skull or his nasal cavity without precipitating a severe, immediate, and life-threatening health crisis.

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In recent years, as interest in abduction reports has grown and reports of it have multiplied, a number of women have come forward to speak of a particularly outlandish—and disturbing—aspect of the experience. Typically a woman says that she became pregnant after one abduction experience (through artificial means or direct sexual intercourse with a humanoid abductor) and mysteriously un-pregnant after another. During a later abduction episode the alien beings showed the woman a child with both human and alien features and indicated that she was its mother. Budd Hopkins' *Intruders* (1987) recounts a number of these cases, and other investigators have written of others.

On one hand, there seems no doubt of these women's sincerity. Indeed their stories are often heart-rending. On the other, as scientist/ufologist Michael D.

continued on page 27

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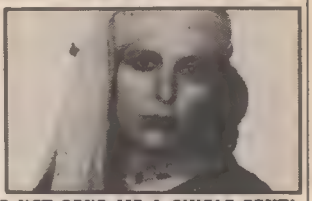

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continued from page 22

Swords has written, such hybridization is flatly impossible by any conceivable genetic principles. Abduction proponents counter that beings with an advanced technology will have an advanced understanding of genetic engineering.

It is undeniable, however, that so far claims of "phantom pregnancies" are entirely anecdotal. There is no properly medically documented case published. Yet one would think such incidents, unlike other kinds of UFO-related claims, would be eminently documentable.

In an effort to gather just such documentation, the Fund for UFO Research (FUFOR) gave a grant to California ufologist Ann Druffel to investigate what looked like an especially promising case.

MISSING FETUS

Druffel characterizes the primary witness, Morgana Van Klausen, as a "wholly rational, productive individual." In the course of a series of UFO experiences, some observed by her husband and four-year-old son, Van Klausen reported that one night in January 1988 a short, white-skinned being entered her house, awoke her, and performed what Druffel delicately calls "some type of invasive gynecological procedure." Afterwards she began experiencing an "unexplained desire" to get pregnant in spite of the couple's de-

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cision not to have more children.

In late January 1989 she became pregnant, and a month later her obstetrician, Dr. Levine (pseudonym), viewed the fetus through ultrascan and pronounced it was doing well. A month later, however, he, along with a colleague whom he brought in for a second opinion, found that the fetus had died after six or seven weeks' development. On March 24 Van Klausen underwent surgery to remove the dead fetus. As she lay in her hospital room, both she and her husband saw a strangely dressed, odd-looking "nurse" who came in and out of the room as if to check on her. She was later untraceable. The hospital staff said it had no such woman in its employ.

As she recovered, Van Klausen felt her doctor acted evasively when she asked him about the fetus he had removed. He wouldn't even tell what sex it had been. He did show her the pathologist's report which, in referring to the material removed during the surgery, said, "*Decidua chorionic villi*, no fetal parts." The Latin phrase, Dr. Levine explained, meant confirmed pregnancy, but the English words seemed peculiar. She thought her physician was behaving oddly, as if mystified by the whole event and unwilling to discuss it further.

Puzzled, Van Klausen began requesting documentation on the

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failed pregnancy. References in the various reports seemed to confirm her suspicion that something unusual had happened. Certain words indicated, she thought, that the surgery had recovered no fetus at all. By now she had read enough UFO literature to have heard of alleged instances of missing fetuses.

With Van Klausen's cooperation and an appropriate consulting fee provided by FUFOR, Druffel interviewed Dr. Levine, who addressed all of his patient's concerns. He explained the fetus had not developed well enough to show sexual features. For that matter, it was so undeveloped that it was not even a true fetus but a "fetal pole"—a *potential* fetus. His evasiveness had come about from a desire to spare Van Klausen's feelings.

Druffel writes in her FUFOR report: "Dr. Levine stated that he knew of no case suggestive of a true 'missing fetus.' He stated that any doctor, coming upon such a situation, would be obliged to document it thoroughly—which nowadays, with the advent of ultrasound and other advances in technology, is easily done. He stated that, with documentation backing a doctor, medical journals would willingly print articles describing real incidents of 'missing fetuses,' yet to his knowledge no such case has been described in any medical journal. It is a common assumption in the UFO field, at least by non-medical researchers, that physicians encountering cases of 'missing fetuses' would be extremely reluctant to discuss them. According to Dr. Levine, however, this is inaccurate. He maintained that a physician encountering such a mysterious occurrence would be anxious to talk about the case, because legally and medically he'd want to show that he did not do anything wrong."

A GLASS, DARKLY

Though not all questions concerning the above cases have been answered, the episodes do tell us this much: investigators need to be cautious in their analysis of abduction claims and to see to it that every potentially documentable aspect has been addressed.

Debunkers have done a spectacularly lousy job of trying to explain away the abduction phenomenon, but at the same time abduction proponents have no right to be complacent about the state of the evidence, or to freely indulge in speculation from a small, fragile knowledge base. Human experience, human perception, and human belief are the filters through which testimony about extraordinary events passes as it pours into a glass, darkly.

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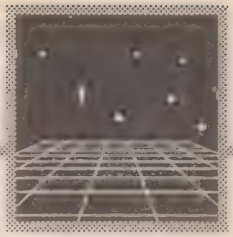
PSYCHIC FRONTIERS



By Loyd Auerbach

CULTURE, RELIGION AND BELIEF SYSTEMS

In December 1991, I was contracted to work with the Berkeley Group, a television production group working with Henry Winkler on a new series for the Fox Television Network. An outgrowth of a UFO TV special broadcast in the fall of 1991 on Fox, *Sightings* will take a look at the paranormal with what I believe will be an intelligent view. The first hour of the show, *Sightings: Ghosts*, will have aired on February 28, 1992, before this column is published, but after it was written.

Loyd Auerbach

Last issue I discussed the idea that you, as consumers of information about the paranormal, have to use common sense and lots of consideration before accepting information from the media as "fact." I recommend that you do the same with *Sightings*. Yet at the same time, I feel confident that the addition of researchers in the appropriate fields as consultants to the series, and an attitude from the producers that indicates both a desire to learn all they can before presenting anything and to present information in a way that will please the experts. From my past dealings with television producers of paranormal focus shows, I can comfortably say that both desires are extremely rare.

In my work with the producers at the Berkeley Group for the first show on ghosts, one of the intended pieces is to find a willing family who has something potentially paranormal happening in their home (apparition, poltergeist or haunting) who would be willing to have an investigation team come in to work with them for broadcast on the show. Fox TV sent out a press release to major media with the hopes of soliciting appropriate cases. A version of the release ran in *USA Today* (among other papers) in December and elicited many calls. If you've seen the show, you know how success-

ful we were in bringing one of those cases to the small screen.

The calls I've gotten so far (as of the end of December 1991) have been mostly legitimate reports of current, ostensibly paranormal activity from very normal people around the United States. However, several of them have brought up issues around belief systems that I feel are worthy of discussion.

Parapsychologists have looked at various beliefs around psi phenomena from a variety of cultures, something I discussed in my May 1991 column. From a field investigator's perspective, culturally relevant belief systems are often important to consider in the investigative process. Keeping in mind that the experiences reported in these cases are generally subjective (even though certain phenomena, such as the reported physical movements of physical objects, may be objective), the comment of the guys in the *Ghostbusters* films of "We're ready to believe you!" is entirely appropriate.

However, there are times when the belief systems of both the people reporting the phenomena and the parapsychologists (both the specific, individual parapsychologist and the general beliefs of those in the field) can get in the way. What belief system? Religion, of course.

DEMONS

Here's where we enter a touchy area.

Several of the calls I received as a result of the Fox press release, as well as calls received over the years, have been from people who believe that an "evil spirit" or "demon" or "demonic entity" is responsible for the phenomena they are experiencing. The phenomena may range from poltergeist activity to apparitional sightings—the same things reported in a larger number of cases where the conclusion of the people involved as to the cause of the phenomena has nothing to do with a demon.

Assumed causes in these cases range from "I don't know what's causing it" to "I think some part of me is responsible" to "a demon is out to disrupt our lives and take our souls." At the root of the calls seems to be the same phenomena, though the interpretation of the cause is very different.

PARAPSYCHOLOGISTS DON'T DO DEMONS

Parapsychologists, like other scientists, prefer to leave religion at the door of the lab. While some of my colleagues may have personal beliefs along these lines, I believe that most would be hard pressed to consider demons (i.e., evil entities) to be responsible for the phenomena reported to us.

Science in general excludes religious/divine explanations. Saying that God or some other supernatural entity is behind something makes that something indecipherable. It would, therefore, be out of reach of the investigation and the resolution of the situation. From that perspective, the idea of demons creates problems since the acceptance of demons brings along religious beliefs often in conflict with the beliefs (theories, hypotheses and suppositions) of the science.

I am at an extreme disadvantage when I attempt to work with people who are set with the idea that whatever is happening is demonic. Their beliefs get in the way of my fully understanding what is going on and how to help resolve the situation. Here's why:

THE SEARCH FOR AN OVERALL EXPLANATION

If the person reporting the phenomena is convinced that a demon or similar entity is behind what is happening, generally there is difficulty in trying to get the person to provide a good account of what they observed and experienced. For example, in most cases involving ghostly goings-on, I have to first look at the overall situation for what may be a non-paranormal explanation for the situation. Even if the explanation is easily and quickly found, people with their minds set on demons will be difficult or impossible to convince that what they experienced may have causes other than the demonic.

CHECK EACH INCIDENT

After my overall look, I need to go through all reported individual incidents that those who experienced the phenomena consider to be part of the whole "problem." I look for alternate explanations for those individual incidents. This is because once a person thinks he or she sees an apparition (or really does see one), any sound, sight or sensation out of the ordinary becomes connected to that ghost sighting. In other words, once you think you've seen a ghost, the noises of the house settling or the tree branches scraping along the wall of your house may be misinterpreted and grouped in with the ghost because you are more sensitized to your environment.

With people who conclude that an evil force is behind their experience there seems to be less of a willingness to separate the incidents for study and possible explanation.

HOW TO HELP

Then there is the problem of helping the people resolve the situation. When I get calls, there seem to be only a couple of rea-

sons why people are calling in the first place. They are either curious about the situation they consider paranormal and want an explanation or they are frightened, upset or annoyed and want the phenomena to cease. When people have already concluded that the phenomena has a demonic cause, however, I am in a place where—as an objective investigator and scientist—I can probably provide no satisfactory help at all.

...investigators are frustrated because they have a hard time getting past the "demon" to...the real issue... The experients are frustrated because the [scientists]... can't...deal with the demon...

SCIENCE CAN'T "PROVE" GHOSTS

Science (including parapsychological research and investigation) has no way to prove the existence of ghosts or spirits, let alone proving or dealing with demons. We might define ghosts or apparitions as the mind (or soul, spirit or consciousness) surviving the death of the body. There is at least some hope that we may be able to understand the mind enough to understand what ghosts really are some day. Demons, on the other hand, can be defined as having powers of a nature beyond the grasp of science, now or ever.

DEMONIC BELIEFS

In my cultural anthropology studies in college I was exposed to a variety of belief systems surrounding the supernatural and the divine as well as to studies of moral systems and their genesis. How and what a culture determines as evil or good varies quite a bit. Many cultures and religions have their own absolute ideas of demons and angels totally in conflict with other cultures and religions. Many have no beliefs in evil spirits or demons. So who is right? Does it matter?

It does matter to the people having the experiences. Unfortunately, any extremes in belief systems—whether that be a belief that a demon, extraterrestrial or ghost is causing the problem when there is no evidence to support such a belief—cause difficulties for the investigators.

I had an upbringing that did not include a belief in demons. I was exposed to varied belief systems as an anthropology student. I have studied many spontaneous cases of paranormal phenomena. With

this background, the demon issue appears to me to be a non-issue. Yes, there are demons deep within our subconscious ("Monsters from the id" as Dr. Morbius said in the classic science fiction film *Forbidden Planet*). The idea of purely evil entities from outside that can take over or directly, physically affect a person is a tough idea for me to accept. I say this with much thought and based on my own direct experience in cases where people have claimed demons or evil entities as the cause.

There are bound to be many of you who disagree with me and that's fine. I respect the beliefs of others. What it boils down to, however, is a wild card that's thrown into the hopper of a field investigation that may be too wild to deal with in a situation where people need the help of parapsychological researchers.

A SPIRITUAL PLACEBO

Like a placebo, a religious or spiritual ritual can be of help as long as the people affected by the phenomena believe it can help —whether there is a real effect or not. At the same time, if the phenomena is not directly related to the belief systems (and potentially to the psychic abilities) of the experients, the rituals are also likely to have no effect at all.

So there is a frustration on all sides when a "ghostbuster" like myself is brought into a case of demonic influence, attack or possession. The investigators are frustrated because they have a hard time getting past the "demon" to what may be the real issue at hand. The experients are frustrated because the scientific, rational investigators can't—or won't—deal with the demon, nor can they suggest someone who can.

I'm not really sure if there is an answer for this. I still tend to try to work things through with people from the parapsychological perspective—from the scientist's point of view—often with the aid of (or referral to) a psychological or transpersonal counselor.

If there's a happy medium here (pun intended) I'd sure like to hear about it. For the time being, the only "demon" I directly encountered was a man with a gun. That's something even an exorcist may have problems dealing with.

WHAT ARE YOUR BELIEFS?

What are your beliefs involving ghosts...demons...an afterlife? Any thoughts on dealing with this problem? I'll be happy to look at all suggestions and discuss them in a future column. However, I predict that even the responses I receive will show things are a bit less sharply defined than the light and dark side of the Force.

∞

ASTRO ALMANAC

By Anne Lyddane

The best astrological days to participate in the following activities during April 1992. Combines Sun, Moon and Planetary Aspects with Sign Positions.

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9, 14, 17, 28
Ask for a raise or promotion:
1, 9, 11, 24
Ask for credit or a loan:
2, 14, 17, 21, 25, 28
Buy antiques or jewelry:
1, 9, 14, 17, 28
Buy a car or have repairs done:
4, 6, 17, 23
Buy a permanent home:
1, 14, 21, 25
Buy real estate for speculation:
2, 5, 11, 14, 20, 23
Consult a physician:
9, 21, 24, 28
Cut hair for added thickness:
1, 4, 5, 9, 11, 17, 25
Cut hair to increase growth:
2, 6, 14, 19, 21
Cut hair to retard growth:
3, 10, 13, 16, 20, 23
Entertain:
1, 6, 11, 17, 21, 28
Fishing:
5, 7, 14, 18, 21, 25
Gardening:
1, 2, 6, 9, 11, 17, 28
Hunting:
2, 9, 18, 21, 23, 26
Marry for happiness:
1, 6, 11, 25, 28
Meditation:
1, 14, 18, 121, 23, 25
Mow lawn to retard growth:
9, 19, 21, 25, 28
Permanents, hair coloring:
1, 6, 11, 21, 28
Purchase electronic equipment:
14, 20, 23, 25, 28
Purchase major appliances:
20, 21, 23, 28
See dentist for extractions:
1, 14, 21, 25, 28
See dentist for fillings:
23, 24
Sell home, property, possessions:
4, 14, 20, 21, 24
Sign important papers:
6, 17, 21, 28
Speculation/Gambling:
9, 11, 17
Sports activities:
2, 9, 21, 25, 28
Start a weight loss program:
3, 6, 14, 20, 23, 25
Stop a bad habit:
1, 14, 18, 21, 28
Travel by air:
4, 17, 21
Travel for business:
9, 14, 17, 23, 25
Travel for pleasure:
1, 6, 18, 28

OUR STRANGE WORLD

By Mark Chorvinsky

THE HUMANOID MONSTERS OF SOUTH CAROLINA REVISITED

In an earlier column (November 1989) I wrote about the monsters of South Carolina, including the Lizardman, the Black Creek Monster and Old Red Eye, a Bigfoot-type creature. South Carolina is clearly richer in monster lore than anyone in the field of strange phenomena previously thought. My continuing research into the strange creatures sighted in South Carolina, and reader response to my earlier column on this subject, has brought some important additional information to light.

Mark Chorvinsky

THE MYSTERIOUS MCTEER TRACKS

In my last column on South Carolina monsters I discussed some of the cases of monster tracks on the isolated Carolina sea islands. I noted that "in the early 1940s," the earliest documented reports from this area came from J. E. McTeer, a former sheriff, businessman, sportsman, folklorist and noted raconteur.

I now have the source of the original report of the incident. The year was actually 1937, not the early '40s as secondary accounts had stated. In a chapter of his slim, regionally-distributed *Adventures in the Woods and Waters of the Low Country*, J.E. McTeer has a chapter entitled "Big Foot or Old Salt" in which he discusses his belief that Bigfoot-type creatures live on the isolated islands of South Carolina.

These nine sea islands that came to be known as the "Hunting Islands" are flat and often marshy, with much palmetto, scrub oak and long leaf yellow pine, and giant live oaks. Once inhabited by Indians and later used by plantation owners, they had largely reverted to a jungle-like state. Most of the islands were only used for hunting.

J.E. McTeer and his friend Clifford Baxter were fishing at the "narrows" on Fripp's Island. They were walking along the beach and found footprints of a barefooted person coming from the woods and going in the same direction that they were walking. The tracks were over 18" long. Both men were over six feet tall but had trouble matching the stride of whatever had made the tracks. The tracks showed no sign of an instep.

McTeer, who knew everyone in the county, "had no idea who or what had made the tracks." Both men were seasoned hunters and could identify tracks, but were stymied by those on the beach.

"Both of us knew tracks. We had hunted together over swamp, marshes and woodlands for years. Show us a track and we could tell you the animal and about when it was made. But this track absolutely defied us," McTeer wrote.

McTeer and Baxter checked out the landings on Fripp's Island looking for clues or answers to the mystery, but there were no boats or tracks at the landings.

I noted in my previous column that McTeer said that after he discovered the tracks he questioned local Blacks on the island and they told him that, from time to time, they had seen the tracks as well. In his book, however, McTeer writes that his Black friends *had heard of* such tracks from trappers "but no one had ever seen the thing that made them."

THE MCLEOD TRACKS

In my previous column I briefly noted that "In the 1940s, Mr. and Mrs. McLeod, former owners of Fripp Island, had found tracks similar to those discovered by J.E. McTeer." This was all of the information that was available to me at that time. A fuller, more detailed, account follows.

Around 1946, Mr. M. L. McLeod was walking on the wood's edge when he had the sensation of being followed. Like McTeer, McLeod came from the woodlands and knew tracks.

"The feeling was so intense I could feel my skin tingle," McLeod told McTeer.

McLeod stopped in his tracks and turned around in time to see a bush move. He had a strong urge to get back to camp and, backtracking, found that on the path where he had seen the movement, there were footprints of bare feet superimposed on his tracks. The tracks were about 18" long and "were certainly human in every respect except size."

McLeod supposedly related this to his acquaintance McTeer, asking "have you ever heard of Bigfoot?"

"Yes, I have heard about him

and have seen his tracks," McTeer claims to have replied.

QUESTIONS ARISE

McTeer wrote this memoir in 1972, when Bigfoot was a part of the popular vocabulary, but it is highly unlikely that the term was used in 1946—Bigfoot was so-named in *1958* after a noted case in Pine Bluff, California, 12 years after the supposed conversation.

Also, it must be noted that McTeer was clearly familiar with Bigfoot when he wrote this chapter of his memoirs. He cites an article about the Sasquatch and mentions that Ivan T. Sanderson should have been studied by an expert.

Tantalizingly, McTeer ends his brief chapter on monster tracks with the information that he had heard a rumor that large tracks were recently (this was 1972) seen on isolated Olds Island.

"OLD SALT" AND THE SKULL CREEK TRACKS

In an earlier column I mentioned the discovery by three surf fishermen of huge tracks that were discovered in 1948 leading out of Skull Creek. At Pritchard Island, tracks in sand dunes were found that went into one end of an abandoned Coast Guard station and out the other end into the water. My source for this was Sam G. Riley ("A Search for the Cultural Bigfoot," *Journal of Popular Culture*, Vol X, Fall 1976, No. 2.), but there was no reference to the original source of the information. That source turns out to be McTeer's memoirs. McTeer paints a fuller picture and includes additional details such as names, which are necessary to the cryptozoologist/monster investigator and researcher.

According to McTeer, in 1948 O.C. Michael, Paul Robinson and Norman Graves were camping on Skull Creek, Pritchard's Island. Fripp's Island, the site of the previous two track sightings, is across 500 yard-wide Skull Creek from Pritchard's Island.

At 2:00 A.M. something heavy ran through the abandoned Coast Guard barracks that the men were camping in, shaking the building enough to wake them. Their flashlights showed huge tracks going to the edge of the inlet. Eighteen-inch tracks were also found going into the river and coming out of it. In the morning they checked the area again by daylight and confirmed that the tracks had emerged from the river, seemingly walked in the sand on the dunes, entered the Coast Guard barracks, and left by the front entrance along the inlet.

O.C. Michael had a movie camera and took shots of the footprints at sunrise, but the

prints in the beach sand were covered by the tide which had come in. The men had heard rumors of such tracks. They nicknamed the creature "Old Salt" since it seemed to be able to live in the water or on land.

THE COLD POINT CREATURE

South Carolina monster sightings continue. Laurens, SC resident Martha Tollison, 59, sighted an unidentified, hairy, greyish-black, giant creature in April 1989 off Indian Mound Road near Cold Point. She was driving to her job at 5:30 A.M. when she saw the monster.

"I just slowed down at first, but when I saw how big and tall it was, I took off," Mrs. Tollison recalls. "I just went by and it just kind of turned and went back in the woods."

Mrs. Tollison was laughed at by her friends at work when she told them what she had seen. Her husband theorized that she had seen a stray cow. Several months later she learned that others had also sighted the same creature.

Arlene McCall claims to have seen the creature walking on the shoulder of Indian Mound Road. The entity immediately turned and walked away.

There are approximately seven other Laurens County residents who have claimed to have seen the monster.

As in the 1988 Lizard Man case in Bishopville, South Carolina, T-shirts of the "Cold Point Creature" were soon selling locally.

Arden, North Carolina-based cryptozoologist Michael E. McCurry investigated the Cold Point Creature in some depth, and I hope to interview him in a future column to find out what he learned about this series of hairy monster sightings. Stay tuned!

* * *

Note: I am indebted to William R. Hancock for sending an excerpt from J.E. McTeer's hard-to-find *Adventure in the Woods and Waters of the Low Country*. Any readers having additional information on South Carolina monster sightings should contact me at the address given below. I am compiling a short South Carolina Monster Reference and would appreciate any additional information on the area.

* * *

FATE Consulting Editor Mark Chorvinsky researches and investigates a wide variety of strange phenomena and edits Strange Magazine *(P.O. Box 2246, Rockville MD 20847; $17.95 for a four-issue subscription; published twice a year; sample $5.95).*

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BEYOND THE KNOWN

By John Keel

MYSTERIES OF THE NORTH

Until the 1950s the North and South Poles were considered almost totally inaccessible and very mysterious. Only a few hardy explorers had dared to approach them, and several died terrible deaths in those frozen wastelands. A rich folklore sprang up around the Poles where, as we all know, only Santa Claus and his elves are able to live. A weird subculture was even devoted to the notion that dinosaurs and a lost race of ancient beings still thrived at the North Pole, or inside a great hole there. Volumes have been written claiming that flying saucers are based in that hole.

John Keel

Many of the mysteries that once swirled about the Poles have now been dispelled. We are rapidly building scientific cities in Antarctica and planeloads of tourists flock there every summer. A number of airlines cross directly over the North Pole daily, often circling so their passengers can claim to have been there. All kinds of expeditions have now traversed the Poles, and submarines have even sailed under the North Pole. A couple of years ago, an adventurous woman even tried to travel there alone by dog sled but had to abandon the effort when the ice floes began to break up under her feet.

STRANGE CLOUDS OF DUST

In the 1800s there were several instances in which ships venturing above the Arctic Circle ran into enigmatic clouds of dust. According to Charles Fort and other purveyors of the peculiar such as author Jack Scaparro, disgruntled sailors in the bleak, frozen north sometimes found themselves sweeping the dust off the decks of their ships.

Nobel Prize winner Dr. Fridtjof Nansen noted in his book *Farthest North* that one of his expeditions to the North Pole had to

turn back because of the severe dust storms. "What is the use of going on?" he wrote in his log. "Nothing but dust, dust, dust!"

Dust in the middle of an ocean where there is nothing but snow and ice for thousands of miles?

Our old reliable "experts" explained that all that dust came from volcanoes. What volcanoes? The experts never said.

Nansen was puzzled, too, by driftwood floating in the high latitudes.

Another famed explorer, Lt. Commander Adolphus W. Greely, also commented on the driftwood in the Arctic. The nearest source of wood had to be many hundreds of miles to the south. He also reported seeing birds of unknown species, and even butterflies.

Butterflies! He wrote that the mysteries of the Arctic were so numerous that he found it necessary to alter his original notes and understate them, lest he be open to charges of gross exaggeration.

Foxes, hares and even spiders and mosquitoes were found by Arctic expeditions, along with pollen and, my personal favorite, red snow. "The strange stories and records of Polar explorers can go on indefinitely. They only seem to deepen the mystery," Scaparro observed in *Lost Continents Beyond the Poles*, "The advent of the space program has failed to offer enlightenment."

ANDRÉE'S BALLOON VANISHES

On July 11, 1897, three men soared into history in a large balloon headed for the North Pole. Their disappearance triggered one of the oddest series of sightings in modern UFO history.

The head of the expedition was the seasoned arctic explorer S.A. Andrée. He was accompanied by Nils Strindberg and Knut Fraenkel, two rugged young scientists. Their balloon, the *Eagle*, was "state of the art" for 1897. It was huge, sturdy and very well equipped, carrying enough provisions to see the men through many weeks if necessary. There was no radio in those days, but they carried several trained carrier pigeons and also planned to toss message-laden bottles into the water at intervals—a primitive but time-proven means of communication.

As the *Eagle* rose from the tip of Spitsbergen, the whole world held its collective breath. Everyone was enthralled with arctic exploration, and Andrée's plans were creating headlines in every country. As the days stretched into weeks, only one carrier pigeon turned up. It landed, exhausted, on the Norwegian ship *Alken* on July 15th, about 100 miles northeast of the *Eagle's* starting point. The mes-

sage it bore was from Andrée and stated that all was well on July 13th. The balloon was moving slowly northwards on schedule.

No more pigeons were found. It soon became obvious that the *Eagle* was lost.

The newspapers began to worry and speculate on Andrée's fate. Then a very curious thing began to happen.

People all over the world, particularly in the northern latitudes, started to see balloons in the sky. Most thought they were seeing Andrée's missing balloon.

THE GREAT BALLOON EPIDEMIC

Balloons—any kind of balloon—were a very rare sight in the 1800s. They were largely confined to county fairs and seldom traveled more than a few miles. Nevertheless, Andrée and his comrades seemed to be everywhere at once.

A memorial volume published in 1906 by the Swedish Society for Anthropology cataloged many of the sightings. Author Vilhjalmur Stefansson detailed several of them in his classic *Unsolved Mysteries of the Arctic* (1938).

• A number of ships reported seeing balloons in the sky or wrecked in the water, even though none of them were anywhere near the route of the Andrée expedition. For example, the crew of the *Salmia* off the coast of Greenland said that they saw a balloon traveling at an altitude of about 1,000 feet and moving in a northerly direction.

• The newspaper *Nya Vexiobladet* reported that "an elderly woman of this town, whose truthfulness is beyond question, says that on the evening of July 17th she was about to go to bed, and had gone to her window to pull down the blind, when through a window she noticed something which looked exactly like a balloon with drag ropes and a net. It had a gondola with apparently a man standing in it."

• A few months earlier, most of the United States had been gripped by sightings of "airships" and mischievous newspapermen embellished the stories until it became almost impossible for later researchers to separate the facts from the fiction. In contrast, the Andrée balloon stories appeared in isolated, unsophisticated newspapers throughout the Arctic Circle.

One of the most interesting series of balloon sightings took place in a very remote section of Siberia around the Tunguska River where, a decade later, the celebrated "meteor" would crash and explode, destroying a vast area of forest.

Stefansson noted: "There proved

to be two chief world centers for the balloon reports. In Asia it was the Yenisei valley; in North America it was British Columbia."

AN UNHAPPY ENDING

On July 9, 1930, a ship stopped at bleak, uninhabited White Island, northeast of Spitsbergen, and discovered what was left of Andrée and his party. Their balloon had crashed on July 14, 1897, one day after they had sent the pigeon. The three men had worked their way over the ice floes to the island. They had food and ammunition but their only shelter was a flimsy tent made from the balloon cloth. They probably froze to death.

The mystery was solved. Or was it? If their balloon went down three days after take-off, what were those things people all over the far north continued to see in the sky for many months afterwards? The "airships" of North America were everywhere that year. Andrée's disappearance just gave the newspapers and the witnesses a frame of reference for the strange phenomena.

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My mother, the psychic...

IT STARTED WITH THE CANTOR'S DOG

By Claire Metzger

Carol London of Philadelphia is a psychic reader who, according to the *Jewish Post & Opinion*, often helps federal law enforcement authorities locate criminals. She believes that "God wouldn't have given me this [ability], if He didn't want me to use it with compassion, dignity, and a lot of common sense."

She learned of her special gift when she woke up in the middle of the night and knew something had happened to Cantor Charles Davidson's dog. She called the Cantor of Congregation Adath Jeshurun at the synagogue that morning, telling him that his dog was missing but would return. She even described the dog's limp, although she had never seen him.

She volunteered to help in the search and pointed behind a house in the direction of another temple, saying that the dog would be found there. Four days later a little girl found the dog at that location.

London, who uses her powers to locate drug dealers, fugitives and missing persons, credits her powers to her strong faith in God and Judaism. The 48-year-old widow and mother of two grown sons says she is not all-powerful, but she is a step ahead in tracking anything from hurricanes to fugitives.

"My intuition has proved infallible," she claims. "I don't always know the exact result, but I'm good at the steps to getting there."

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MYSTICAL EXPERIENCES OF CHILDHOOD

More and more evidence makes it clear that children are having peak experiences that affect them for the rest of their lives.

By Edward Hoffman, Ph.D.

Clinical psychologist and author of such books as:
The Right to be Human: A Biography of Abraham Maslow,
The Way of Splendor: Jewish Mysticism and Modern Psychology, and
Wilhelm Reich: The Man Who Dreamed of Tomorrow.

Historically, the world's great religions have always recognized our childhood capacity for closeness to the divine. The Bible tells us in Psalms that God's "glory above the heavens is chanted by the mouths of babes and infants." The prophet Isaiah predicted a future age of earthly harmony in which, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and a little child shall lead them."

As recorded in the Gospels, Jesus emphasized an extremely sympathetic attitude toward our earliest years. When asked by his disciples, "Who is the greatest in the kingdom of heaven?" he called to a child and placed him in their midst. "Unless you turn and become like children," Jesus declared, "you will never enter the kingdom of heaven." In another episode he defended the presence of children in a crowd gathered around him. "Do not hinder them, for to such belong the kingdom of heaven. Truly, I say to you: Whoever does not receive the kingdom of God like a child shall

not enter it."

The notion that childhood may harbor special psychic sensitivities has long flourished within the mystical traditions of both Christianity and Judaism. In Kabbalistic practice during the Middle Ages, young children were sometimes asked to gaze into a polished surface like a crystal, a mirror or hand's palm smeared with soot and oil, and asked to describe what they saw using their imaginative faculty. On the basis of their replies, esoteric adepts would make predictions about the future or far-off events. Interestingly, this was almost the only accepted form of Jewish divination and was likewise practiced by medieval Christians.

For centuries in Roman Catholicism, children have been regarded as having a special affinity for the Virgin Mary and a related ability to receive celestial visitations. During World War I in Fatima, Portugal, three children together reported such encounters involving prophetic messages about the war and later events. The final encounter seemed to have been accompanied by extraordinary atmospheric changes that were witnessed by thousands of local inhabitants. Eventually, church leaders in Rome became sure that something truly mystical had occurred and eagerly received the secret prophecies from the children.

THE YOUTH WHO CRIES FOR A VISION

Almost all tribal cultures have rites of initiation, marking childhood's passage into another realm of earthly existence. Among many Native American tribes, such initiation traditionally involved a "vision quest" or "crying for a vision," in which the youth experienced an intense awakening about the spiritual purpose of his or her life. In his book *The Vision*, wilderness training expert Tom Brown writes about his spiritual mentor, "Grandfather, born into a small nomadic clan of Lipan Apaches during the 1880s. At the age of 10, Grandfather experienced a powerful vision while alone in the wilderness and promptly reported the event to his tribe's elders. They convened a special council.

Before the council, young Grandfather was told that he had to "first spend 10 winters training to become a scout, one of the most powerful positions in the tribe. He must then abandon this path for another 10 winters and seek the path of shaman and healer. And finally, he would have to leave his people and wander alone for 60 more winters, seeking vision and knowledge, until his vision was reality."

MODERN PSYCHOLOGY AND CHILDHOOD SPIRITUALITY

Though pre-industrial cultures celebrated childhood as a time of sacred vision, this viewpoint has generally been absent from modern psychology. Sigmund Freud (1857-1938), the father of psychotherapy and personality study, was antagonistic toward the subject of spirituality. He viewed childhood as a time when our lowest, most animal-like impulses are strongest. For Freud, the baby and toddler are all "id"—that is, seething with instinctual drives for self-gratification—and our preschool years are filled with incestuous longings that require strict inner suppression. It's hard to imagine a more unpleasant picture of childhood.

Within the United States, it wasn't until the 1960s that a prominent psychologist showed a professional interest in childhood spirituality. Abraham Maslow, who had helped develop the new movements of humanistic and then transpersonal psychology, became sure that children undergo true *peak experiences*—the term he coined to describe those moments when we feel most fulfilled, and exalted. Maslow suggested that some children, perhaps from birth onward, are more likely to have such wondrous experiences. Unfortunately, he didn't live long enough to continue his exploration.

More recently, interest in childhood spirituality has dramatically increased due to new research with youngsters who are terminally ill or have come close to dying through sickness or accident. A key pioneer in this field has been Dr. Elizabeth Kubler-Ross, whose work with the terminally ill led her directly into the mystical realm. Kubler-Ross and others have repeatedly found that dying children often acquire an uncanny quality of wisdom and inner peace.

Not only do they frequently seem emotionally unfettered by their physical problems, but they are even able to offer uplifting solace to adult family members who are grieving over them. Many adults have reported that such children seem "wise beyond their years," as though their life-threatening illness matured them spiritually in a tremendously accelerated way.

Perhaps even more intriguing are the findings of Kubler-Ross, Raymond Moody, M.D., and others pertaining to childhood near-death experiences (NDEs). Apparently, children as young as two years of age have reported the same events during their NDEs as their adult counterparts—passage through an inner tunnel, encounters with a divine-like Presence of Light, feelings of

great serenity and joy, contact with loved ones who have already died.

RESEARCH DESIGN

In order to gain better knowledge about childhood spirituality, I have interviewed adults who recall specific experiences from their early lives. To date, my sample comprises more than 150 such reports. So far, those interviewed live in the United States, Canada, France and Germany. They reflect both rural and urban backgrounds and were exposed to varying amounts of formal religious teaching, whether Catholic, Protestant or Jewish.

Each person has been asked, "Can you recall any experiences from your childhood—before the age of 14—that could be called mystical or intensely spiritual? Or, to put it another way: Can you recall any childhood moments when you experienced a different kind of reality—perhaps involving rapture or great harmony? As a child, you may or may not recognized the experience as extraordinary or unusual, but think now from your current adult vantage point

"I am especially interested in childhood experiences or perceptions that have endured in your memory and may have permanently affected your view of life or death, God, the universe, or the nature of human existence."

Like Abraham Maslow and other researchers, I have chosen to let people speak in their own words about their most memorable spiritual experiences. (*Editor's note:* all names of interviewees listed in this article are pseudonyms. Actual names are on file at FATE.) Although adults may not always recall with total accuracy events that happened decades ago, a clear pattern has already emerged from these descriptions that seems quite significant.

According to my research, four types of peak or mystical episodes seem most common in our childhood years: nature mysticism, near-death experiences, religious experiences, and other exalted states of consciousness.

NATURE MYSTICISM

Peak experiences in nature are perhaps the single most prevalent expression of spirituality among children throughout the world. The great English poets William Blake and William Wordsworth extolled childhood as a time in which we feel a great closeness to all living things. "I believe that Nature," declared Wordsworth in his 19th-century masterpiece, *The Prelude*, "oftentimes, when she would frame a favored Being, from his earliest dawn of infancy [does] open out the clouds...seeking him with

gentlest visitation."

Such indeed seems to be the situation with many of us, experiencing during childhood a communion with nature hard to regain in our hectic adult years. For example, Louise is a middle-aged tour director who as a girl would vacation in upper Michigan with her grandmother. One summer day, when Louise was eight years old, she walked down to the Lake Michigan shore.

"Suddenly, I shifted into a state of awareness that was far more acute than usual. I experienced a powerful sense of the beauty of the stones, the sparkling light, the fluid motion of the water, which became so overwhelmingly joyful that I could hardly endure it.

"After an unknown period of time while this continued to intensify, I sensed how the land met the water, and how both were part of the wonderful phenomenon of the Earth. I became intimately aware of the spherical nature of the Earth and realized that it was an exquisite blue-and-white sphere moving among vast, vast other bodies of light."

From that moment on Louise has always felt connected to something transcendent and radiant. "Although I experience just as much emotional loss of balance as anyone else," Louise states, "a part of me is always con-

scious of that 'real' situation and is never shaken."

Another vivid case of natural mysticism during childhood is provided by Catherine, who grew up as an only child in rural England. Now an elderly woman, Catherine recalls that her parents unsuccessfully tried persuading her that God is condemnative and punitive. One day when she was 10 years old, Catherine walked outdoors and "was suddenly brought to a stop by the sight of the warm old brick walls of the house against the blue of the sky."

"Then came my familiar thought, 'Thank you, God' and I sensed that God was up there in the blue sky. But immediately, bursting upon that thought was the certainty that God was also in the bricks themselves. God was everywhere, in everything I saw, sensed, and touched. He surrounded me, and though I surely couldn't have verbalized it at the time in these words, God was good. He was Love."

Despite her advanced years, to this day Catherine feels inspired and uplifted by this experience. "In the face of doubt and uncertainty, there has always been this unmistakable truth and joy which were given to me as a girl."

NEAR-DEATH EXPERIENCES

Recent years have witnessed an explosion of interest in this intriguing subject. Since the late 1970s, medical researchers with top credentials have gathered consistent first-hand reports of people who have experienced extraordinary things while close to physical death. Such accounts have striking parallels across many cultures and date back many hundreds of years. It definitely appears that near-death experiences, through either accident or disease, comprise an important type of childhood mysticism.

For instance, Robin is a 27-year-old counseling student. Her parents separated after considerable conflict, and she was raised by various relatives who believed in a punitive form of Christianity. At the age of four and a half, Robin underwent a mystical experience while stricken with spinal meningitis. During periods in what was later described as a "coma," Robin felt herself to be an old monk who wandered through underground caverns and contented himself with books and writing:

"I had this sense of waiting for something, as I had eternity and it didn't matter whether it came today or tomorrow or later. I was aware of a sense of purpose: that the universe was unfolding according to plan and this was fine. I also had the sense that this was

not a permanent state for me.

"Even though I was a monk, I was aware of being a little girl in a hospital. Yet, the little girl was also the monk. I didn't question that I could be both beings simultaneously. One part of me knew all these things and possessed wisdom and patience beyond understanding. But there was also compassion for the little girl.

"One night while I was still in the hospital, I awoke and felt enormous pain in my chest, as though something tremendously heavy were sitting on it. I felt as though I were being sucked into someplace. Then suddenly I moved out of my body, and I could see myself on the bed, looking gaunt and frightened.

"Everyone was running around, doing stuff to me. I kept looking, and suddenly I noticed this old man against the door. I realized that he could see me and I could see him, but no one else could see him. He signaled for me to come over to him. I knew that he was friendly, and I felt very close to him. There was an incredible trust between us. I felt he had so much love for me. I took his hand, and when I did this, the room was filled with light and beautiful colors and laughter.

"We communicated then, but we didn't talk. Everything was

perfect and clear and made sense.

"He motioned for me to look at the wall, and there I saw my whole life: the way it was and would be. I had the sense that there would be bad times as well as good times, but it all fit together in a perfect way.

"I understood that I could stay with him or leave and live my life. I had a choice. I guess I made the choice to go back. I was suddenly rushed back into my body with lots of force, and I remember that I was cold, and hurt when I breathed. When I awoke, I knew that I would get better and would live for a long time."

Not surprisingly, this intensely moving experience has remained with Robin to the present day. Though her parents dismissed her account as nothing more than feverish delirium, Robin nevertheless felt tremendously uplifted. She knows that her experience has sustained her emotionally and spiritually, and given her the certainty that something exists beyond all physical reality. "Having this experience also made me very empathic as an adult toward my fellow human beings," she comments. "It changed my life."

John is a 65-year-old Toronto man who developed a rheumatic heart after a series of illnesses at the age of 6. Despite valiant efforts by his physician, John's youthful condition steadily worsened and he lapsed into unconsciousness. "I felt myself drifting like a leaf in a very gentle fall through still air," he recalls, "as though it were a slow, 'Alice-down-the-rabbit-hole' motion. I had a joyful acceptance of the flight or fall. It felt lovely. There was a sense of certainty about an eventual and beneficient 'soft' landing at some distant time, but my flight was of itself fulfilling."

John then experienced being surrounded by a "comfortable, warm darkness of infinite extent, with a 'sound' resembling a faint, tinkling whisper." He had a sense of great peace, when suddenly, the vision began to end. "Ever so far off, came mother's voice calling my name, and I knew I had to go back." This youthful, near-death experience has helped bring John to a lifelong interest in the paranormal and unconventional spiritual pursuits.

RELIGIOUS EXPERIENCES

As we have seen, many people have childhood spiritual experiences that are quite independent of anything we normally associate with conventional religion. Some children, however, do have deeply moving and formative experiences as a result of early religious involvement.

For example, Helen is a 38-year-old counselor who lives in Washington, D.C. She attended

Sunday School at a Protestant community church on Long Island, New York. As a second-grader she had found religious classes only moderately interesting. Then one Sunday during class, she read Deuteronomy 6:4: "Hear, O Israel, The Lord our God is one LORD, and you shall love the LORD your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart..."

The words shot through young Helen like a knife. Somehow, she knew that she had heard them somewhere before. At that instant, the reality of a higher power became real and vivid to her. Indeed, it was to be a point of lifetime significance, and sparked her later interest in reincarnation. "I knew then that personal faith (if not organized religion) was going to play an important role in my life," Helen recollects, "and it has. My faith in the Universe has not wavered. It started years ago with those words from Deuteronomy, and has grown stronger through the years." Helen underwent other exalted episodes thereafter, and comments, "I firmly believe that no faith is possible without a personal experience of the mystical."

David is a retired shopkeeper of 62, who was raised by Jewish immigrant parents in Philadelphia. Like Helen, he appears to have had a strong interest in spiritual matters that date back to his early religious study. David recalls that his Bar Mitzvah (confirmation) ceremony at the age of 13 was an especially profound experience:

"I was up on the platform of the synagogue, with my family and relatives below in the audience. As I was called to read the Torah scroll, I suddenly felt like I was becoming a different person, or that I was being enlarged within, to all those who had lived before me and read the Torah too. I also felt the presence of my grandfather who had died just a few months before I 'came of age' in Judaism. It was the most powerful experience of my life up until that moment."

David has never been very observant about Jewish rituals, but considers that his experience gave him a strong spiritual awareness and sensitivity. His Bar Mitzvah ceremony also fostered a keen sense of being rooted religiously in an ancient tradition that survives to this day.

In more universal terms, several people whom I've interviewed recollect that childhood prayers were an extremely meaningful and formative influence on their present-day spirituality. Sometimes, the saying of bedtime prayers seems to have triggered a

mystical state of consciousness.

For instance, Nicole is a 28-year-old editor with a keen interest in spiritual matters. Raised in an observant Catholic home, she aspired as a child to be "devout" and wanted to be holy like Saint Theresa, "the little flower." One night, while praying, she began thinking about the infinitude of God. "I remember 'working myself' up in my mind," Nicole remembers, "where I was thinking deeper and deeper about God and infinity."

"Suddenly, I imagined—I saw —I experienced—myself going on and on and never ending, or stopping or dying. I could see myself and my place in the infinite —perhaps it was God's plan— and I felt special because not all souls had the opportunity to be born and the opportunity to be infinite. After I achieved that space, I felt good, and strong, and like I had accomplished something that I was supposed to do."

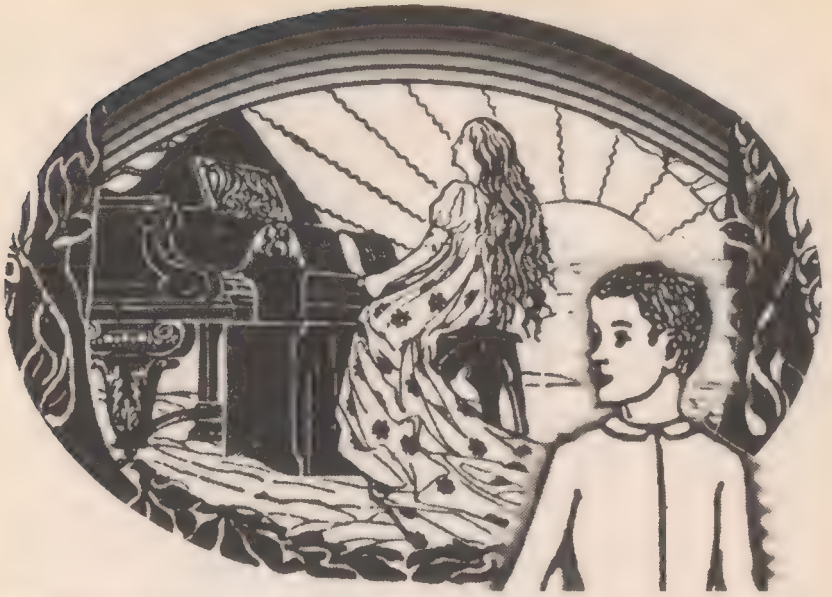
Such episodes have propelled Nicole into the fields of publishing and editorial work devoted to New Age concerns. At present, she has begun to re-experience other mystical childhood moments. Indeed, she has recently become especially interested in how childhood spirituality fits into larger, New Age views about human existence and the universe.

EXALTED STATES OF CONSCIOUSNESS

Many great mystics have insisted that we are especially receptive to higher experiences during our childhood years. Figures like Blake have regarded this period of life as a time when our "doors of perception" are far more open to the world than when we become busy, active adults. Perhaps only a few of us can recall full-blown mystical episodes during our childhood. Yet, many people can relate specific memories involving rapture or bliss that occurred in their early years.

Aside from Nature, the most common *triggers* for such events seem to be music and the visual arts. In other cases, though, there is no obvious trigger at all. In fact, the special glory of childhood may be precisely our wide-open capacity to attain lofty sensibilities by means of practically any situation.

Steven is a 39-year-old psychologist living in suburban New York City. He grew up in a close, middle-class, Jewish family. Both his parents were schoolteachers, and his mother taught music. From time to time at home, she would play the piano and sing aloud. Steven recalls that when he was 7 or 8, his mother would often play "Somewhere Over the Rainbow" from the movie *The*



Wizard of Oz. On occasion, when he sat playing with toys on the floor nearby, this particular song would induce a trance-like state of reverie:

"It would depend on my state of mind, I guess, because it didn't happen all the time. But sometimes, I felt like the music and the words were taking me far away from my reality of being a little boy playing on the floor. There was a yearning quality in the music that somehow touched me very deeply. At the same time, I could feel that a part of me was already somewhere high above the heavens, over the rainbow, just like the song was saying."

Steven still recalls today that, "The sensation that accompanied this awareness was one of complete euphoria or bliss: as though I were back in a wonderfully familiar place that I had somehow forgotten in my task of being a growing boy. I felt transported into a timeless place, with sunlight in the sky and a tremendous joy inside me."

Stewart is a 44-year-old businessman who develops and markets children's games. He grew up in a well-to-do suburban household, one that valued material and financial success. In Stewart's case, it wasn't music but visual art of a rather unusual

kind that propelled him into intense moods of reverie and joy

"I must have been 7 years old when I first noticed that an oil slick on the pavement could make incredibly beautiful patterns if I moved the slick with a stick. I would sometimes go looking for an oil puddle in my neighborhood, and then make patterns while turning my stick around in it.

"It gave me a joy and a delight beyond anything I had ever experienced. It was nothing like playing with toys or watching television or anything else that I liked to do. Time seemed to stand still when I made these patterns with the oil. It was just blissful."

For Stewart, such early euphoric experiences through art has led him into a lifetime of creative tinkering and inventing. While a college student, Stewart supported himself by creating paintings for children through oil-splattering. He comments, "I have always consciously remembered how wonderful it felt to generate forms and colors when I first found those puddles of oil."

TOWARD A NEW VISION OF CHILDHOOD

As my research expands, I plan to explore a variety of questions. These include: Do men and women have different sorts of uplifting or mystical moments before adolescence? Do our birth order, family religion, or cultural background affect us, or are such forces of only minor importance compared to more universal aspects of early life?

Already several conclusions are clear:

- First, it now seems undeniable that some of us undergo profound spiritual experiences during childhood and that these can give our lives long-lasting meaning and direction.
- Second, such intense experiences often have little to do with children's typical "Sunday school" education. Rather, it's as though the episodes emerge out of our depths in a timeless and universal way. Thus, our full spirituality may be present even in our very early years.
- Finally, these findings suggest that we must begin viewing childhood from a new perspective.

Instead of dismissing children's patterns of perceiving and experiencing as inherently trivial, it's time to value—and even cherish—their ways of responding to the cosmos. Such a long-awaited change in awareness will undoubtedly enlarge our understanding of the human psyche in general, and lead to a more harmonious world.

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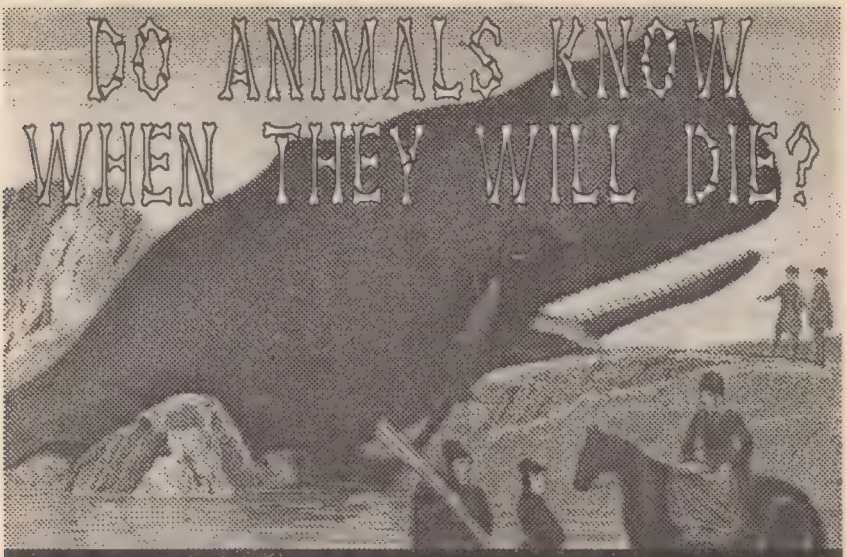
DO ANIMALS KNOW WHEN THEY WILL DIE?



The behavior of animals may give us some clue as to innate, paranormal abilities of humans.

By Orvil L. Driver

At first glance, this topic may induce a "ho-hum" until one realizes that humans, however civilized, are still animals, even if we consider ourselves to be at the top of the animal kingdom.

When I was a boy in San Diego, California, we could hear the nightly howls of coyotes, and because we were only five miles from the ocean, we saw hundreds of sea gulls flying about looking for food. Yet *not once* did we see a dead coyote or sea gull. Isn't it strange that not once a gull or coyote died where they could be seen by man?

In the 1930s a whale washed up on a Baja California beach, and was trapped in a lagoon as the tide went out. It was dying, and the word was flashed to San Diego. A Navy doctor, Captain Behnke—an expert on the weight of mammals—was called in. He tried to save the whale, took as many medical observations as he could, but it died.

The whale, though dying, was apparently trying to get a little rest before returning to its normal environment, the sea. The rapidly receding tide, however, doomed it. This makes one won-

der. Except for an occasional death where a whale gets caught unprepared and thus dies on a beach, where do the rest go to die? As the largest of sea-going mammals, one would expect to see hundreds of their dead bodies washing up on the beaches of the world, yet few are ever seen.

Years ago a myth was told that all elephants in Africa went to die in the same burial place. As a result, trappers hunted long and hard for that place so they could get all the ivory tusks. They had no luck. As a matter of fact, the only time a hunter found a dead elephant was when the animal had been injured and couldn't find its way to its own private spot to die.

The above certainly suggests that Nature gives animals a signal that their end is coming. Is it possible that animals answer that signal by going away somewhere to die privately?

Since we, as humans, are also animals, do we get a death signal, too? I don't know. My dad believed that we do, but because of centuries of civilized living the signal is usually too weak to be apprehended—but not always!

My grandfather Hague tells a story about my grandmother. It was 1917 and my grandmother got the flu. Her temperature skyrocketed to 103 degrees. Her doctor, a young man just out of medical school, tried all he could think of to break the fever but failed. Finally, in desperation he told my grandmother, "Mrs. Hague, your system does not respond to remedial medication. If there is no change, you will die in 48 hours."

Angrily my grandmother replied, "Young man, I don't know anything about medicine, but I do know my time is not [up] yet."

The next morning her temperature dropped and in two days she was back, tired but doing her usual housework.

When the second flu epidemic came around, my grandmother again caught the bug.

The same doctor attended her as before, and after two or three days told her, "Mrs. Hague, your system is responding well to treatment. Your temperature is dropping and you should be well in two or three days."

My grandmother replied, "Young man, you never learn. My time is come!"

She died two days later.

Did my grandmother know when she was going to die? I don't know. There is certainly no scientific proof that she or any other human being can know when death is impending. All the same, it is hard not to believe that, in her case, she knew.

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A ROSE-HORNED, SNOW-FURRED, CLAW-FOOTED CONTROVERSY

The creature was clearly described,
yet nothing like it has ever existed.
Can you solve the mystery of
this strange, but beautiful animal?
Here's a place where you can start off in cryptozoology!

By Dr. Karl P.N. Shuker

Mystery beasts are famous, if not infamous, for appearing in the most unlikely places. So too, moreover, are documented reports of them. Take the following example, one of the most extraordinary and mystifying that I have encountered.

The Abbé Emanuel Domenech's *Missionary Adventures in Texas and Mexico—A Personal Narrative of Six Years' Sojourn in Those Regions*, published in 1858, may not seem on first sight to be the type of book to hold much promise for seekers of unknown animals. How wrong first appearances can be!

Tucked away inside this unassuming little volume is a truly remarkable report of an equally remarkable creature. According to the author, an American officer assured him that at Fredericksburg, Texas, he had seen a Comanche Indian woman who was:

"...always accompanied by a very singular animal about the size of a cat, but of the form and appearance of a goat. Its horns were rose-colored, its fur was of the finest quality, glossy like silk and white as snow; but instead of hoofs this little animal had claws. This officer offered five hundred francs for it; and the commandant's wife, who also spoke of this animal, offered a brilliant [dia-

mond] of great value in exchange for it; but the Indian woman refused both these offers, and kept her animal, saying that if she ever returned again, she would catch others expressly for them."

Needless to say, in the best mystery beast tradition, not only did the Indian woman never return, but the original and nature of her enigmatic pet were never discovered. Nothing more seems to have been recorded in relation to this most curious creature, which bears no resemblance to any known form of animal, living or extinct.

The possession of horns suggests that it was some type of ungulate or hoofed mammal; yet, paradoxically, its feet were not hoofed but clawed. True, there was once a group of horse-related ungulates known as *chalicotheres*, which, unlike other ungulates, did indeed possess claws rather than hooves, but these were all relatively large, hornless species. They are believed to have died out entirely by the close of the Pleistocene epoch, around 10,000 years ago. The North American version had become extinct much earlier than that.

If the unrecognized species represented by the Indian's pet was truly as common as she inferred, it is unlikely that it would remain wholly unknown to science more than a century after the Abbé Domenech's report. Unlikely, but not impossible.

It must be remembered that accounts of a cheetah-like Mexican mystery cat called the *onza* by Sonoran inhabitants were dismissed as fantasy for more than three centuries until one was shot on January 1, 1986, and its body was made available for full examination by a team of scientists. Included in the team was the secretary of the International Society of Cryptozoology, J. Richard Greenwell.

The reality of the onza can no longer be denied, so perhaps after more than a century it is still not too late to pursue the trail of this rose-colored, snow-furred, clawfooted creature described in the Abbé Domenech's book. It is possible that an overlooked page from the past may lead to the writing of a new chapter in the future.

If there are any FATE readers with a knowledge of Domenech's life and travels, they would be well advised to follow whatever clues may still exist regarding the Texan locality likely to have been the original home of the Indian woman's pet.

Who knows? Your investigations may well uncover nothing, or they could lead to a major zoological discovery.

People often wonder where they can go to join an adventure. Texas might be a start.

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THE FACES OF TIME

By Ken Wishnia and Dr. Napoleon Almeida Durán
Photos by Goalo Carrión

The endowment of matter with vitality is a principle—indeed, as far as our judgements extend, the leading *principle in operations of Deity*
—Edgar Allan Poe

Practicing the science of archaeology in Ecuador yields both ecstasy and thankless frustration. While sites on other continents are famous for their well-documented excavations, most of South America's past remains buried, still waiting to be discovered—even though the remains of villages have been found that testify to over 10,000 years of pre-Columbian existence.

Ecuador is particularly rich in sites primarily because it is situated at the confluence of two major Pacific migratory routes. One, the Humboldt current, comes up from the south-southwest. The other comes out of the west-northwest and is commonly credited with having brought the first settlers to the west coast of Ecuador from the diverse islands of the South Pacific and from as far north as Japan.

From the coasts of Peru and Ecuador the Humboldt current shifts seaward, flowing west (the Humboldt is the current Thor Heyerdahl followed to navigate the *Kon-Tiki* toward the Polynesian Islands), so continuous communication between the peoples of the islands and the continent is extremely likely.

Most of us were taught that settlers came by the celebrated —and more archaeologically

traceable—overland route across the Bering Strait, all the way down to the Andes via Central America and the Caribbean.

Prehistoric peoples also reached Ecuador from this source though the extent of their presence and influence remains a mystery. Thus prehistoric Ecuador reflects at least three distinct geological and cultural origins.

This mixture of three cultures left detectable levels of occupancy whose diversity and abundance are unique in South America. The Valdivia culture of Ecuador's coast has been called the oldest civilization in the Americas, dating back over 6,000 years. In Europe, exploration has been so thorough that many theories are no longer theories but as near as one can get to established facts. Any newly-discovered artifacts are usually placed immediately in the appropriate context. In South America, however, very little is known about the chronology of the prehistoric cultures.

This shortage of conclusive explorations is due to South America's general isolation as a continent and insufficient interest of the local governments who tend to be too busy trying to solve their crippling debts and other political problems to allocate funds for archaeological research.

Of course there are the famous towering ruins of Macchu Pic-

Map showing outline of Ecuador. The highlighted province is Azuay. The province of Cañar lies directly to the north.

chu, but so little is known about earlier formative societies. The few pioneers in this field, such as Dr. Napoleon Almeida Durán of the Universidad Estatal de Ecuador who turns up thousands of artifacts every year, are not always sure what to do with them.

A SEARCH THROUGH OLD ECUADOR

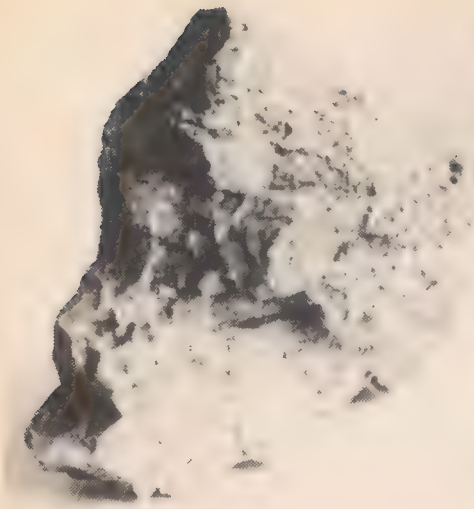
This is the testimony of just such a discovery. In 1989, Dr. Almeida set out to find new, undiscovered sites in the Andean provinces of El Oro, Loja and Azuay. He was in search of ceramic remains, as the development of pottery usually goes hand in hand with one of the significant events in human history: specialized, community labor. What he eventually stumbled across while pursuing the fragile, tell-tale ceramic shards was something quite unexpected.

Dr. Almeida succeeded in discovering previously unknown sites, along with thousands of pot shards and other fragments as he had hoped, but he also found mixed in with the pottery hundreds of stones ranging in size from a few grams to 40 pounds, all deliberately altered in one way or another to create human likenesses out of inanimate stone.

Dr. Almeida believes that he has unearthed evidence of a deeply-rooted animism among the peoples who inhabited Southern Ecuador 4,000 years ago.

Front view of a stone face.

Contemporary anthropology has identified different stages in the religiosity of the under-documented peoples. The idea of the non-representability of the gods is the comparatively recent culmination of much older systems of beliefs. From the oldest times human beings—defined by some as *Homo religiosus*—seem to have felt a powerful need to explain the inexplicable and reveal the mystery of incomprehensible phenomena. They have also tried to find protection by means of a certain *something* present in all things (including their own consciences). Mediating the rites themselves, they have looked for an alliance between themselves



Side view of a stone face.

and this something. The primary levels of this religiosity are animatism and animism. Animatism considers vegetable and mineral matter to be capable of taking human actions but does not elaborate recognized rites.

THE CULT OF THE HEAD

By contrast, men and women immersed in animistic feeling endow the natural elements with life via discernible signs and symbols. One of the vital models, perhaps the supreme one, is his or her own image, frequently synthesized in the head. The cult of the human head spread and is encountered in innumerable cultures of the earth, especially among those who knew and practiced agriculture.

The 16th-century Spanish chroniclers who arrived on those shores with the *conquistadores* described the Indians of this region as "great sorcerers and fortune tellers," and "worshippers of trees and rocks." There is plenty of information about the native South Americans' religious traditions of relating to nature.

Some of these cultures developed at least 2,000 years before Christ. The religious ideas of the ancient immigrants to the thin atmosphere and misty crags of the Ecuadorean provinces of Azuay and Cañar (see map on page 62) were concretized by the creation of these anthropomorphic figures in different materials. These animistic practices survived well into the first centuries of European domination.

Ecuadorean prehistory is commonly broken down into the phases shown on the following chart:

PERIOD	DATES
Early formative:	4,000–1,800 B.C.
Middle Formative:	1,800–1,500 B.C.
Late Formative:	1,500–500 B.C.
Regional Development:	500 B.C.–500 A.D.
Integration:	500–1,450 A.D.

The Incas are the unchallenged bearers of South America's pre-Columbian fame, but they arrived in Ecuador in 1,450 and their period of domination lasted only 83 years. It ended with the death of their last full-blooded leader, Atahualpa, at the hands of Pizarro in 1533. Consequently, the Inca culture represents an extremely small part of Ecuador's past.

GOALS AND METHODS

The basic archaeological time sequences for the province of Azuay were proposed by foreign archaeologists, most notably Germans and North Americans during occasional expeditions starting from the 1920s through to the 1960s, but it was evident that there was still no coherent study of the province. Dr. Almeida's scientific objectives were to isolate and distinguish these archaeological phases, tracing them back from the joining of styles extracted from each epoch via the following activities:

1. Analysis of the geographical region, which helps to understand the processes of interaction between man and his natural surroundings. Regional floral and faunal analysis and the collection of pollen samples during the excavations permitted his team to reconstruct human habitats for each one of the discernible periods.

2. Systematic explorative prospecting which throws light on the ways in which ancient peoples took advantage of the available country during the occupation of each level. This serves and will serve as a fundamental document for an analysis of the spatial distribution of the settlements.

3. Excavations: The ideal consists in excavating using the method of horizontal hewing (natural stratigraphy) for at least one site per identified period. The application of this minutely cautious process is possible only when one is dealing with archaic cultural artifacts (Early or Late Formative).

4. Establishment of a chronological sequence, based on the superimposition of a detailed typological study of surface features and products and later laboratory analysis of materials gathered. Dr. Almeida expects that this sequence will be proposed and discussed on the basis of representative elements of complex foreign cultures which still remain to be thoroughly analyzed and understood.

OTHER PROBLEMS TO RESOLVE

Dr. Almeida also set out to identify the oldest signs of settlement in the province in order to clear up some of the many unanswered theoretical problems.

Detail of the province of azuay. The four zones which were prospected, as described in this article, are shown as squares.

Four zones were selected because of their interest in terms of altitudinal climatic and cultural variability (See map above.)

Northeast Zone

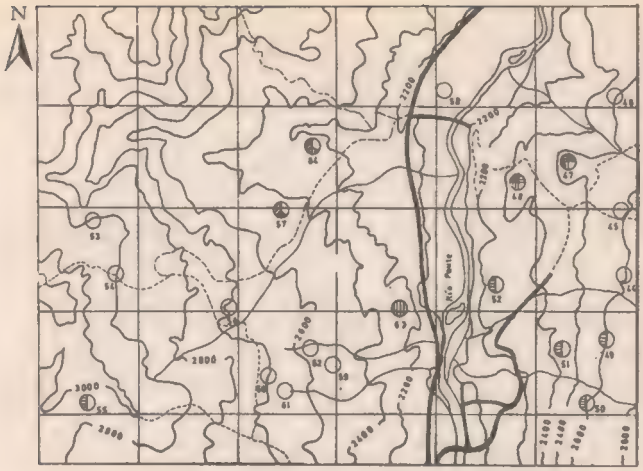
(See map on top of next page)

This area varies in altitude from 2,100 to 2,800 meters above sea level (about 7,000 to 9,000 feet) and is characterized by sharp peaks that tower over the gorge cut by the Paute River on its way east to join the Amazon. One can see from the map that 21 sites were identified, and that the lower valley of the Paute was not important to the population because only one Late Period site was localized. However, a rich collection of incised, excised, polished and retouched stones was unearthed.

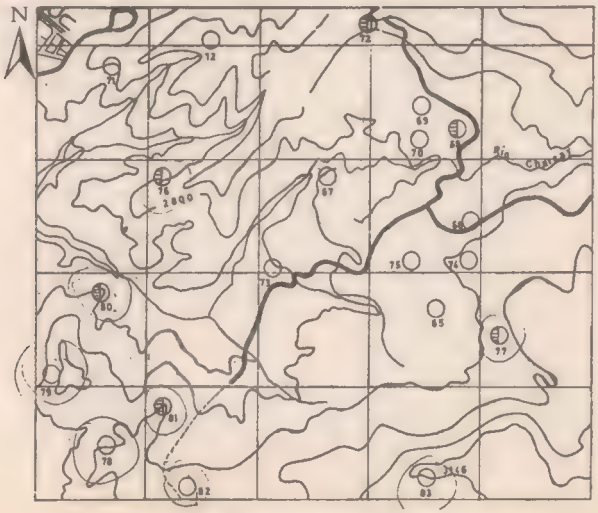
Southeast Zone

(See map on bottom of next page)

This sector varies in altitude from 2,700 to 3,146 meters above sea level (about 9,000 to 10,000 feet). The mountain peaks in this region are too high to excavate, given Dr. Almeida's modest resources, and large sections are heavily eroded. Nevertheless, 20 sites were identified and anthropomorphic stones were brought to light.



The Northeastern Zone.
Sites marked with an empty circle are from the period of Integration.
Circles with horizontal lines mark sites from the period of Regional Development.
Circles with vertical lines mark sites from the Late Formative period.
Circles with diagonal lines indicate sites from the Middle Formative period.



The Southeastern Zone.

Northern Zone

(See map on top of next page)

Despite the fact that this zone lies 2,700 to 3,100 meters above sea level, the Machangara River valley is wide enough at this point to support pastoral agriculture. Twenty-two sites were uncovered and among them were several stone heads.

Southwest Zone

(See map on bottom of next page)

This area represents a dramatic change. It lies on Equador's steamy tropical coast, a mere 25 to 320 meters above sea level (82 to 1,050 feet), and for the most part is extremely humid, inhospitable semi-jungle. In addition, the moist earth and ever-shifting river levels (the area floods frequently) preserve precious little of deposited remains. Only seven sites were localized, although they yielded interesting stone-heads.

MYSTERIES REMAIN

It all sounds very neat and systematic, but a great many mysteries remain. Up until now, Dr. Almeida has been unable to establish typological differences in the stone figures by occupational level—something which is perhaps the defining function of the many different pottery styles. Unlike pottery styles which evolved continuously, the styles of the animistic head/stone totems remained unchanged for thousand of years. Surely there must be a powerful religious reason for this.

About the only thing of which Dr. Almeida is certain is that the stones, as well as numerous retouched ceramic fragments, with all their man-made grinding-to-smoothness and perforations are linked with animistic practices. What is the special significance of the circles? So far, Dr. Almeida has no idea.

The photos speak eloquently for themselves and illustrate that there are fundamentally three styles of representation of the human face and head: profile, full face and the entire head. What are the different meanings of these different styles? What did they mean to their creators? Was one as valid as the next, or did they have specialized functions? That too is unknown.

One stone is smoothed flat and incised as follows:

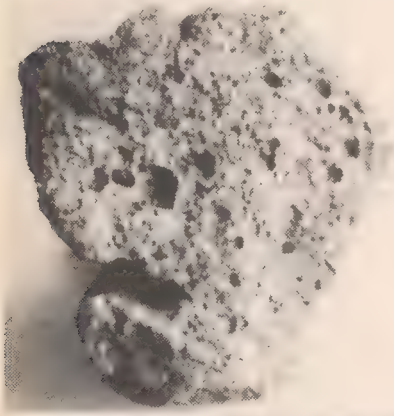
Perhaps this is a depiction of the universal symbol of the primitive cosmos—the cardinal directions all emanating from a central point.

The Northern Zone

The Southwestern Zone

Several of the stones recovered are inscribed with the following outline:

This is probably meant to convey the mountains and the horizon, both primordial archetypes to the high-Sierra dwelling Andean Indians.



Another head made as a side view. All of the stones were sculpted, on the average, 4,000 years ago. The photos show the sense of texture and detail which drawings cannot depict.

Finally, the fantastic enigmatic stone faces themselves, the culmination of which is without a doubt the inaccurately named "Face of the Inca" in the province of Cañan which predate the Incas by at least 500 years, though possibly much more. Accurate dating of the rock face is difficult. It juts out of the sheer Andean schist 10,000 feet above sea level, an eternal sign of man and woman's unquenchable desire to leave their mark on their surroundings.

Dr. Almeida is sure that the "Face of the Inca" and its smaller, though no less impressive, counterparts are related to a Pan-Andean phenomenon that can be seen as far north as the massive Olmec heads of Mexico and the famous sculptures of Easter Island 925,500 miles to the southwest. Do they have a common origin in the distant past? If so, where? Or did they begin as isolated cultures and through migration communication and intermarriage fuse their world views into one common vision?

Physical proof of a direct, uninterrupted connection has yet to be found. Give Dr. Almeida time. He has only been looking for a couple of years. He firmly believes that the evidence is out there, just waiting for someone to dig it up. The only question is: how long do we have to wait?

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More of the faces of time.

A Real-Life BOGEYMAN

Britain's "Spring-heeled Jack" is far more than legend

By A.J. Owens

He is commonly used by mothers as a deterrent against bad behavior from their children: "Be Good—or Spring-heeled Jack will get you!" This colorful character has often been regarded as part of England's rich folklore, but the antics of Spring-heeled Jack were far from fiction.

Reports of encounters with this curious, frequently dangerous figure have been recorded from as early as 1817 when people reported seeing him at a Barnes-Common in Southwest London, bounding through the air with great leaps.

THE FIRST ATTACKS

But it was not until 1838 that Jack was regarded as more than just a rumor. On the ninth day of that year, the Lord Mayor of London received a letter from an anonymous Peckham resident, who claimed that a group of young men had decided that one of their number should dress up in various disguises and set out to scare 30 people *to death.* The Mayor didn't know what to make of it, and subsequently made the letter public.

The writer seems to have been genuine because in the following days seven young ladies were frightened out of their senses—two of them permanently. Jack (the name given to the attacker by the media) had appeared in many disguises: a milk-white bear, a baboon, a bull, a knight in shining armor and a Hackney lamplighter who would walk on his hands and carry his ladder between his legs!

A FIRE-BREATHING FIGURE

The first physical attack recorded was that of young Lucy Scales on February 18th of that year. She and her sister were on their way back from visiting their brother, who lived in the respectable district of Limehouse. Lucy was slightly ahead of her sister when a figure suddenly emerged from the shadows and breathed fire into her face. She fell to the ground, screaming and suffering violent fits, while her assailant vanished as quickly as he had appeared.

Only two days later, another girl, Jane Alsop, who was staying at her parent's home in East London, answered the door to a man dressed as a policeman, who cried "For God's sake—fetch me a light, for we have caught Spring-heeled Jack in the lane!" Obeying him, Jane ran to fetch a candle. When she returned, however, the man discarded his cape and lunged for her, ripping her dress and scratching her skin with his talon-like fingers. Once again, he breathed fire into his victim's face. Luckily, her sister, alerted by Jane's screams, managed to break his hold of her, and he fled.

The same attack was attempted several times, until one victim became suspicious at the beginning, and he escaped before completing the attack.

SPRINGS IN HIS BOOTS OR...

Jack's apparent ability to make astounding leaps (some over 25 feet long) was explained away by large springs attached to his boots (as most people thought he was human). There were wild speculations too: a UFO occupant, a kangaroo dressed as a man—the list was endless. Although the descriptions of Jack were somewhat varied, certain individuals agreed on these things: he was a tall, thin man with a long, pointed beard, wearing a dark, tight, oilskin suit and cape, with a large helmet. His eyes were like "orange burning coals."

THE PRIME SUSPECT

However, commonly agreed to be the most important detail of all was the letter "W" printed on his chest, as seen by one of the unfortunate women who came into contact with him. For the prime suspect of this case was Henry de la Poer Beresford—the Marquis of Waterford. The main reason for suspecting him was because of his childish pranks that, at the age of 27, he had never seemed to outgrow, and also the equal disregard he had for humans and animals alike. Once he and his associates had *literally* painted the town red and were fined £100 for it. At one point he evicted 30 families from their homes on his estate at a moment's notice and for no apparent reason.

Eventually, it wasn't merely speculation that Spring-heeled Jack was Waterford all along—it had been practically established as fact, although no concrete evidence was ever found.

JACK COMMITS A MURDER—MAYBE

The most serious stage of Jack's 40-year reign of terror was yet to come. One night, in 1845, at Jacob's Island, Bermondsey, 13-year-old Maria Davis, a prostitute, was cornered by a stranger and pushed into the muddy water on the outskirts of the place. Despite cries for help, she was quickly sucked under and drowned. When the police had dredged the water for her body, people who had been in the vicinity that night said that Jack had been sighted there at the same time and some claimed he was the culprit, and was branded as a murderer.

Earlier, in 1837, a young girl who visited a fair was approached by a man with "goggle eyes," and was brutally attacked as she left. Waterford's eyes had always been noticeably protuberant, and evidently he had visited the fair on that same day. The police had been checking the attacks next to the times and whereabouts of Waterford. They all coincided.

Jack appeared again at the Aldershot army barracks in 1887

(one of the most well-attested of his appearances) and amused himself by leaping up and down in front of the soldiers. As they tried to catch him, he would disappear and then reappear behind them to slap their faces. One soldier fired his gun at him, and the bullets hit their mark. The notion that Jack was impregnable to bullets spread like wildfire. But in fact, the soldier had fired blanks.

THE FINAL APPEARANCE

Jack's final appearance seemed to be at a house on William Henry Street in Everton, Liverpool. The *News of the World* covered the story stating that crowds of people assembled nightly at the end of the street to catch a glimpse of the "ghost" that leaped from roof to roof. An article published in the Liverpool *Echo* several days previously, however, contradicted this. It was the result of two different occurrences that had been "mashed" together. A house in William Henry Street had been reported as being haunted by a poltergeist, and on the rooftop another man, suffering from religious mania, had been jumping up and down claiming that his wife was a Witch and the devil.

JACK—A SUPERHERO?

Whatever or whomever Spring-heeled Jack was, he was certainly not a figment of the imagination, even though some of the accounts were wildly inaccurate. He would frequently be the subject of "Penny Dreadfuls," (picture books for children), appearing as the villain, but occasionally as a superhero—rather like Superman—fighting crime. He was also the basis for a film made in 1946 titled: *Curse of the Wraydons*, starring Tod Slaughter as Jack.

The seemingly supernatural abilities which Jack was accredited with, like the giant leaps and the fire breathing, were enough to spark off a series of hoaxes, too. In 1845, residents of Brentford reported seeing a figure who would leap over walls and hedges, but this turned out to be a local butcher.

The Cheshire Scare of 1887 was centered around a mysterious masked figure who would enter people's homes, burst into the room, knock some ornaments off the mantlepiece perhaps, and then escape. This was never proved to be a hoax, but was considered as one because the case was out of Jack's nature.

If Spring-heeled Jack wasn't Waterford after all, then who was he?

This strange character appeared over a long period, and then suddenly disappeared. For what reason? Why did the attacks cease? If Jack really *was* human, then he must have been portrayed by

several people, for who would be able to lead such an active life for 40 years?

Many people would like to assume that Waterford was Jack all along, if only for the sake of bringing the case to a close.

But now, as with Jack the Ripper, the truth of the case may never be known. It will probably die with Jack himself.

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ANTIMATTER TECHNOLOGY— CLOSER THAN WE THINK?

W. Ritchie Benedict

Scientists believe that a $400 million investment might let them harness antimatter. With this technology they could develop lighter, faster spacecraft and perhaps have a better way to diagnose disease.

Bruno Augenstein, a physicist at the Rand Corporation think tank, said that "We are on the threshold of important advances in the basic science of antimatter and its practical applications. But as tantalizingly near as that may be, the rewards cannot be realized without a program such as we are advocating."

As reported in an article by the Associated Press, for each type of subatomic particle in normal matter there is a corresponding particle of antimatter which has the same mass but the opposite electrical charge. Augenstein said that the government, universities and industry should spend $30 million jointly over three years to modify an atom smasher to produce one quadrillion antimatter particles annually and to develop magnetic devices that can store antiprotons for practical uses. Antiprotons are so small that one quadrillion would occupy a space 30,000 times smaller than the period at the end of this sentence.

"Antimatter has a very buzzword, gosh-gee-willy impact on the general public. People immediately think of *Star Trek*," but the exotic substance really exists, adds physicist Michael Nieto of Los Alamos National Laboratory in New Mexico.

While matter and antimatter have a family resemblance, no close relationship is possible. If they come into contact both are destroyed. Such explosions could be harnessed to propel space vehicles.

Tinier amounts of antimatter could be used—without the threat of a devastating explosion—for medical purposes. If the $400 million is spent, antiprotons could be available in a decade for radiation therapy for cancer patients, Augenstein claimed.

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MAN, MYTH, OR MONSTER?

The Phenomena of the Werewolf

By Joe P. Giannone

During the summer of 1764, in the region of France known as Lozere, a series of brutal killings began. Swiftly and mercilessly, young children were torn apart as they played in the fields near their homes. In each case, the victim was found with his head ripped from his body, his flesh horribly pulled from his bones. The local villagers delayed only a short time before beginning their hunt for the evil creature that had brought death upon their quaint hamlets. It was clear to all who had seen the mutilated bodies that the victims had fallen prey to a werewolf.

The werewolf has existed in popular legend since Biblical times, although the actual term "werewolf" wasn't used until the Middle Ages when an early set of Anglo-Saxon rules of government, The laws of Canute, labeled a violent outlaw as a "verevolf." Even though the popular terminology did not exist at the time, the mythical founders of Rome, Romulus and Remus, were said to have been raised by a she-wolf, a rearing that instilled within them many "wolf-like" attributes. The stories have continued throughout history, into modern times, with the werewolf taking on an ever more violent and malicious cast.

WHAT IS A WEREWOLF?

By strict definition, a werewolf is a lycanthrope, a human that can change his form, through one means or another, from that of a man to that of a wolf. The term

lycanthrope is not limited only to werewolves, but applies also to men (and women) capable of changing themselves into a vast array of animals, including baboons, cats and gazelles. The werewolf, however, appears to be the most common form of lycanthropy attested to in legend and historic eyewitness accounts.

THE BEAST OF GEVAUD

The case already mentioned, that of the beast that terrorized France in the 18th century, is perhaps one of the most convincing —and frightening—cases of the werewolf phenomenon to be documented to date. The mysterious creature, known to history as the Beast of Gevaudan, convinced an entire region of France that werewolves do, indeed, exist.

The first sighting of the Beast of Gevaudan occurred on a warm June day, as a shepherd girl dutifully stood watch over a herd of cattle. The girl heard a sound, turned to investigate, and saw before her an unusually large wolf, with strangely colored hair of a reddish tint. The creature lunged for the girl, ripping her flesh, but before the animal could regroup for a second attack, the girl's oxen had charged and attacked the beast, frightening it back into the thick woods from which it came.

The episode was regarded merely as an attack by an unusually brazen wolf, more than likely half-crazed with hunger. It would soon become obvious to all concerned that the beast's motivation could not be explained away in such a simple manner.

Soon after the first attack, the creature struck again, this time killing a 15-year-old girl near a village called Habats. Slightly more than a month later, three more children, a girl and two boys, were killed, mutilated and *partially eaten.*

The victims were all attacked in a similar fashion, with the wolf-like creature lunging directly at their chests, knocking them to the ground, and quickly ripping their faces from their skulls with its razor sharp fangs. By November of 1764, 10 people had died in a similar fashion.

An overwhelming fear gripped the people of the surrounding countryside—understandably so, considering the fact that their small population was being swiftly killed off and they were powerless to stop the creature responsible.

SEND IN THE SOLDIERS

Eventually, the news of the attacks reached the French government, and a unit of dragoons stationed at the town of Clermont-Ferrand were ordered to hunt down and kill the beast.

The dragoons, under the command of a Captain Jean Duhamel, scoffed at the idea that their aid was to be enlisted in order to hunt down a wolf, but proceeded to the Gevaudan region as instructed.

In the month that followed, the group of confident soldiers found and killed over 100 wolves. Sure that the problem had been taken care of, the men left the area, still surprised that they should have been asked to accomplish such a mundane task. But the soldiers were quickly proven overconfident and foolhardy.

As soon as the dragoons had left the area, the attacks from the beast resumed, this time with the murder of a seven-year-old boy. Before the end of the year, two more young girls were killed.

The townspeople were now gripped by a fear deeper than any they had previously known. What was this creature that was systematically killing off their young? How could the dragoons have killed over 100 wolves, and missed the one animal responsible for the killings? To many of the villagers, the answer was obvious—the killer was a werewolf.

CURIOUS INDICATIONS

Many puzzling aspects of this case seem to indicate that the creature was indeed more than just a bloodthirsty wolf. Many traps were set for the creature, and many animals were caught within the traps, but somehow the murderous Beast of Gevaudan always managed to avoid capture. The creature had ample natural prey, but in many instances witnesses observed the animal attack a human victim while ignoring livestock, such as lambs and goats, that were left frolicking in a nearby field. Why had the creature decided to adopt an exclusive diet of humans? All of these questions were answered by the local villagers with cries of "werewolf!"

THE MURDERER FOUND?

Other soldiers were dispatched, including famous wolf hunters of the day. Organized hunts for the animal became a common occurrence, but the horrible attacks continued with the beast always managing to slyly avoid its pursuers. It was not until two years after the first attack that a wolf was shot and the brutal killing spree came to an end.

On one of the regular wolf hunts, a middle-aged villager by the name of Jean Chastel was walking casually through a portion of the forest known as la Sogne-d'Auvert. Two years of hunts had failed to produce the beast, and most of the common wolves of the area had been

killed in previous searches, so Mr. Chastel was understandably surprised when he was confronted by a huge, snarling beast, complete with the unusual coat of red hair described by witnesses of the creature's violent attacks. Chastel quickly aimed his gun and fired. The animal fell to the ground, kicked violently and finally died.

NOT AN ORDINARY WOLF

At a nearby town, it was concluded after a crude autopsy that the fallen creature was, without question, the Beast of Gevaudan. When the stomach of the animal was opened, the local coroners found the shoulder bone belonging to a girl that had been killed only one day earlier.

The examiners had also concluded that the animal was not an ordinary wolf, and the creature's corpse was packaged and sent to more experienced authorities for further examination. Unfortunately, before the carcass had reached its destination, it had rotted to such an advanced state of decomposition that it was impossible to conduct a thorough examination.

In the two years since its first attack, the Beast of Gevaudan had killed and mutilated over 60 people. The creature had succeeded in eluding hundreds of hunters, and thousands of traps. Could an individual honestly be blamed for believing that the beast was somehow graced with supernatural powers? The great majority of the inhabitants of the Gevaudan region of France had no doubt in their minds that the creature which was finally killed was no less than the manifestation of evil known as the werewolf.

MODERN OCCURRENCES

Occurrences of apparent lycanthropy have been just as common in modern times. Frequent reports by well respected psychiatrists of individuals exhibiting lycanthropic mental aberrations are evidence of this.

One such case was reported in the October '77 issue of the *American Journal of Psychiatry*. The case report states that a 49-year-old woman was admitted on an urgent basis for psychiatric observation because she was "feeling like an animal with claws." The woman told examining doctors that she felt as if she were no longer in control of her body, and she often declared, "a voice is coming out of me." Her husband supported her claims by reporting that throughout their 20-year marriage she had been prone to bestiality, delusions of changing into a wolf, and nightmares of prowling the neighborhood as an animal. A week before the patient was admitted to the hospital

for treatment, she had been overcome by an attack of her "lycanthropic" urges. At a family gathering she stripped naked, fell to the floor on all fours and adopted the behavior of a wolf. After recovering, the woman insisted that "the devil had come into her body, and she had become an animal."

The doctors, examining the patient, began to pursue a course of treatment that included group counseling and neuroleptic medication. The treatments slowly began to reverse the woman's attacks, but during the first three weeks of her treatment, she would fall into trance-like states, and say things like, "I am a wolf of the night, I am a wolf woman of the day...I have claws, teeth, fangs, hair, and anguish is my prey at night. I am what I am, and will always roam the earth long after death." The patient also claimed to be frightened when looking at herself in the mirror, as she was confronted with a vision of a wolf that was "dark, deep, evil, and full of revenge."

After nine weeks of treatment, the patient had stabilized and was released with the advice that she should continue to take the medication that seemed to lessen her lycanthropic attacks. When her treatment was terminated, the woman remarked, "I don't intend to give up my search for what I lack...my search for such a hairy creature. I will haunt the graveyards for a tall, dark man that I intend to find."

The final report by the patient's doctors included this statement: "Lycanthropy is a rare phenomenon, but it does exist. It should be regarded as a symptom complex and not a diagnostic entity. Furthermore, although it may generally be an expression of an underlying schizophrenic condition, at least five other diagnostic entities must be considered."

CAUSES OF LYCANTHROPHY

The doctors then describe, in depth, these five "entities" or causes for lycanthropy, among them schizophrenia, hysterical neurosis, and organic brain syndrome. Satisfied by their findings, the doctors sent the curious report to the *American Journal of Psychiatry*.

QUESTIONS REMAIN

While it might make interesting reading to other medical professionals, the report falls far short of being a true explanation of lycanthropy. Schizophrenia is a relatively well understood disease of the mind (at least the basic treatment is well understood) but why should the disease choose to manifest itself in

continued on page 95

TRUE MYSTIC EXPERIENCES

By the Readers

SERENDIPITY

By Diane Neil

I have never thought of myself as being psychic or particularly tuned in to metaphysics, yet I seem to have a penchant for *serendipity*, which the dictionary defines as "the gift of finding valuable or agreeable things not sought for."

The element of surprise is always present in my experiences of serendipity, and yet there is an uncanny feeling that I have called for the object or event.

One friend told me that I have a gift of manifestation. If I do have such a gift, it is totally beyond my control, because I have often concentrated in vain on something, only to find it later when I'm not even thinking about it.

The most notable example is an experience I had in 1986, while living in Morgan Hill, California. It still dumbfounds me.

I was working at a high school in San Jose and was constructing a large poster for the bulletin board. The heading was to be "A Penny For Your Thoughts," and I thought it would be eye-catching to glue on a giant penny. I had seen coaster-size replicas of pennies and nickels years before, and assumed they would be easy to obtain.

Not so! I combed the variety

Diane Neil

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stores, drug stores and toy stores and called every novelty store in the vicinity. No one had seen or carried these giant coins for years. After asking everyone I knew and exhausting all possible sources, I gave up my search. I decided I'd have to get someone to draw the penny on the poster.

That evening I had to attend a dieters' meeting in Gilroy, a town a few miles south of where I lived.

The meeting in Morgan Hill had been cancelled, and I was not familiar with the Gilroy area. In error, I drove by the building where the meeting was being held and parked a block away.

When I discovered my error, I decided to leave the car where it was and to walk the block or so back to the correct building.

I was walking along at a brisk pace, looking toward the buildings on my right, searching for the address.

Suddenly something made me look at the parking strip beside the sidewalk to my left. There, leaning against the bottom of a tree, was a giant penny!

I couldn't believe it! It was exactly what I had been looking for. Incredulous, I picked it up. It was solid and real, gold-colored plastic, with a 1972 date on it. It was certainly not anything that would be particularly valuable to anyone else, but to me it was priceless!

The penny has long since served its purpose, but it is still one of my prized possessions. —*Placerville, CA*

ANSWER THE PHONE!

By W. Stewart Windle

On the afternoon of Saturday, October 30, 1982, I was standing on the corner of Germantown Ave. and Cambria St., four blocks from my home in the Fairhill section of Philadelphia, waiting for a trolley. On that corner there is a small drugstore.

Across the street is a historic burial ground, and on the other side of Cambria are some small shops. At that time there was nobody in the immediate area.

On the Germantown Ave. side of the drugstore are two public telephones. Unexpectedly, one of the two phones began to ring. I paid no attention, because I was sure it couldn't possibly be for me. The phone continued to ring insistently, and I glared at it, muttering vague imprecations.

Out a nowhere, a small, sprightly child appeared, skipping and bouncing along as youngsters often do, obviously full of good cheer and pep. She might have been 10 or 11 years old.

For no reason that I could determine, she stepped over to the phone and lifted the receiver. She listened for a minute, then she

looked at me and said, "Are you Mr. Windle?"

Stupified, I just stared at her.

She repeated, "Is your name Windle?"

I managed to say "Yes, I'm Mr. Windle."

She spoke into the phone, "Yes, he's right here." Then a look of disappointment crossed her face, and she said, "Oh, they just hung up. Sorry." Whereupon she hung up and went merrily on her way, leaving me a very puzzled man.

I've asked several of my friends, including two who have psychic powers, to try to explain this, and although I've heard several interesting answers, I'm not convinced.

By way of detail, I should add that nobody knew I had an appointment that day. I live alone, my wife died long ago, and my sons have all grown up and moved out.

There has been no recurrence of this bizarre little episode. So far, I have not arrived at an acceptable explanation. Needless to say, I'm interested in comments from readers.—*Philadelphia, PA*

A LOVING CALL FROM BEYOND

By Randi L. Biba

It was October 1978, and as I looked out the windows of my apartment all I could see were the treetops swaying fiercely from the strong, howling winds. The rain was so strong that I thought the windows would break. The sky was dark and dreary, and each boom of thunder sent chills through my body.

My husband, Nickie, and I were preparing to leave any minute to attend a family get-together 60 miles away. I was a bit apprehensive about the hour and a half ride that lay before us.

My husband was waiting for a business telephone call which

Randi L. Biba

was due any second, and we were to leave immediately thereafter.

When the phone rang I answered it, but to my utter surprise, it was for me and not my husband. On the other end was my grandfather, Herman Meritz.

I was speechless because my grandfather had died two months earlier! When he spoke to me, the background was quiet but at the same time, distant. When he asked to speak to me by name, I was horror-stricken. I thought it had to be a mistake.

When I asked him again who he was trying to reach, he said, "Randi, my granddaughter."

He told me my phone number and that I had been married about five years and lived in an apartment with no children and was such a pretty girl. He said he missed me and wanted to talk to me. And then he said, "Don't you know my voice?"

I told him again that he must have a wrong number because I didn't understand how this could be happening. After a moment of silence, he said he was sorry to have troubled me. Through my tears I told him he was no trouble at all, and that I hoped he found his granddaughter. He sadly said goodbye and faded away to nothingness.

There was no click that you normally hear when someone hangs up the phone.

When my husband came into the living room, I was curled up on the floor crying, with the telephone in my hand. From the moment the connection was broken, I realized it most definitely was my grandfather. All I could think was, "Why was I so stubborn as to be a disbeliever?"

I've been told that I have psychic abilities, and that's why he was able to contact me because I was probably more receptive to the world beyond. I've prayed and prayed since that phone call that he would call me again because now I'm ready to communicate with him. I'm sure he knows that I miss him very much and think of him all the time.

And, who knows, maybe my prayers will someday be answered.

"I'm ready now, Pop, so please, please call me!"—*Philadelphia, PA*

A FRIEND IN SPIRIT

By Scharlet Mulvania

It was June of 1974, and I was doing laundry in the basement of

Scharlet Mulvania

our home in LeClaire, Iowa. It was late, but I found I got more work done then.

As I opened the door, switching on the light to go downstairs, I saw what appeared to be a woman lying on the floor at the bottom of the stairs. Thinking it was my imagination, I continued down the steps. As I was starting the wash, I began to feel uneasy, so instead of staying in the basement as usual, I went back upstairs. When I looked up at the door, there was an older man standing and shaking his head no. By the time I got to the foyer he was gone.

Several times that night I saw the same thing whenever I used the stairs. I came to the conclusion that I wasn't supposed to use them. So I decided to finish the clothes the next day. I wasn't going down those steps again until I was sure they were safe.

I told my husband what had happened the next morning. He chuckled and told me that I just wanted to get out of doing the laundry. But he agreed to check them to ease my mind.

When he did, he found a long crack in the main brace, making it very dangerous to use. I said a silent "thank you" to a friend.—*LeClaire, IA*

THE BEST FROM OUR PAST

For over 40 years FATE has been sharing sworn statements of people attesting to a true mystical experience. Each month we will be presenting one of our favorite stories from a past issue. The following article originally appeared in October 1951. It is called...

THE MAN IN THE CHAIR

By Vannette Herron van der Leeuw

Several weeks ago, walking through the streets of the small Florida town where I live at present, I paused before a newsstand. I saw the December copy of FATE and although I had never read it before, I felt impelled to buy it.

Presently I discovered why. Seated at my restaurant table for luncheon, flipping idly though its pages while waiting for my order, I came upon "The Princess Returns My Call" by Isabel Mowry. I have neither seen nor heard from Isabel Mowry for over 20 years, but I was instantly carried back to a time when I knew her well. She was living then in the hills above Florence in a villino belonging to my father, Prof. George D. Herron.

Mrs. Mowry had rented the villino for the season and was staying there with her son Allen, who has since died, but who was then a handsome boy of about 15 and the great chum of my half-brothers, Rand and George. We were all very congenial in those

days and had many happy outings together.

Mrs. Mowry was very psychic and had had various unusual experiences which my brothers and I found fascinating. Every now and again she and Allen, Rand, George and I would sit together around a table, trying for spiritualistic communication and manifestation. Our achievements in this respect were rarely remarkable, but once or twice we did get a prophecy that was quite startling in its contents and accuracy.

Therefore I read her story now with interest and understanding. I recalled one of our last and certainly strangest evenings together. My father was very ill and had gone with my stepmother to a famous doctor in Munich. My brothers and I, together with several old family servants, remained on in the 16th century villa, *La Merta*, and the Mowrys stopped in the villino.

On the evening of which I speak we were all together in the stately, medieval music-room listening to Rand—who was only 18 but was already an accomplished musician and composer—play some of his own compositions on the piano.

This was my father's favorite room and when he was at home and not too occupied with guests he nearly always sat there after dinner listening to his son play and his young wife sing. So it was not difficult to feel his presence. Still, we all knew that he was in a private sanitarium in Munich.

Suddenly Mrs. Mowry, who was reclining upon a sofa facing the thronelike, Florentine armchair in which my father habitually sat, jumped up exclaiming, in amazement, "Why look—there's your father!"

I whirled around, Rand ceased playing and the two younger boys stared. And for the moment there was a stunned silence. Mrs. Mowry was gazing fixedly at what appeared to the rest of us to be an empty chair.

Then after a second she said, "He's gone! He walked straight through the wall over there and disappeared. I—I hate to think what it means." She sank back upon her cushions looking white and shaken. For the rest of the evening we were all silent and depressed, dreading what news the hours to come could bring.

The next morning my brothers and I received a telegram saying that our father had died in Munich the night before about half-past nine.

All of which was scarcely stranger than the way the memory of that night was brought back to me through reading my first copy of FATE.—*Lakeland, FL*

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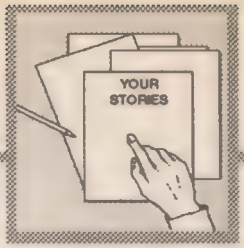
MY PROOF OF SURVIVAL



By the Readers

MISS LACEY'S BOOKS

By Juliana Sawyer

In the spring of 1982, I was employed as a library assistant at the Tavares Public Library in Tavares, Florida.

As I became acquainted with a co-worker who shared my duties, I discovered that she also shared my interest in psychic phenomena and had been a student of the occult sciences for many years. Dorothy Lacey and I spent our free time discussing occult subjects, including one especially intriguing to me—life after death.

Miss Lacey, 75 years of age, often recommended books to me which I borrowed from her personal collection. They answered some of my questions on life after death and the existence of the human soul.

One afternoon in July 1983, Miss Lacey became ill while on duty at the library. After a medical examination it was determined that she had suffered a stroke.

I visited her at her home and was surprised to see that she seemed quite normal with no paralysis—only a weakness in her limbs and some difficulty in retaining her thoughts. I was confident that it would only be a short time before she was back at the library. I was shocked when within a month her condition deteriorated rapidly, and because

Juliana Sawyer

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she had no family to care for her, she was admitted to a nursing home in nearby Mount Dora. I visited her at the home but our conversations were limited to small talk as concentration was difficult for her.

She looked lonely standing at the curb as I waved goodbye and I silently vowed to see her again soon. I didn't realize how little time she had left, and before I could visit her again she went into a coma and died.

Weeks passed and I missed the enjoyable conversations with Miss Lacey. In November, the newspaper announced the estate sale of Miss Lacey's property and I thought nostalgically about her and the books we had shared.

I knew I would not be able to get time off from work to look for the books, and for two days my thoughts would wander to the sale, thinking in an unfounded, possessive way that they were *my* books!

The day after the sale an elderly gentleman came into the library carrying a big box.

"I'm just down here for the winter," he said. "I'm going back up north in a few months and was just passing through Tavares. I wonder whether the library could use these books?"

I thought nothing of it as we were always getting donations.

As I opened the box, he continued. "I bought them at a sale yesterday. I don't know why. I'm not interested in this kind of stuff but I thought maybe the library would like to have them."

Upon opening the box I was awestruck. I held in my hands the books Miss Lacey and I had enjoyed together.

I will always believe that this was Miss Lacey's way of giving me her books and letting me know that death is truly just a rebirth into another dimension.—*Tavares, FL*

LAMBKIN RETURNS

By Frances Cox West

Lambkin's last day on earth was February 24, 1986. My white toy poodle was put to sleep at

Frances Cox West and Lambkin

age 16, following a severe stroke that left her paralyzed. I never regretted taking this action because it seemed the humane thing to do.

I accepted her death, disposed of her collar and turtle-neck sweater, and went on with my routine life. I missed Lambkin, especially when spring arrived because we used to bicycle together. Lambkin always rode in a basket up front.

One evening three months later, I was sitting out on my screened porch when I began to reminisce about my deceased pet. I wondered where her little spirit had gone and whether or not she missed me. I hoped that she was not unhappy because of our separation. We had been companions for so many years.

I wished, "Oh, if I could just see her little face one more time." For about 20 minutes I concentrated on Lambkin, until I became too depressed to continue.

I never saw my poodle again, but a day or later she contacted me. On May 7th, I came downstairs at 8 A.M., and turned on television to watch the news. For a few minutes I lay down on the sofa and dozed off.

I awakened to the sound of a dog barking in the same room. I looked up thinking, "That sounds like Lambkin, but of course she's dead. How could this be?"

I went outside and checked around to see if I could find a dog in the yard. There was nothing.

I returned to a living room chair and, over coffee, wondered if I had imagined the whole episode.

Suddenly the barking started up again, louder than ever. I pinpointed the exact spot where the sound was coming from. It was an Oriental rug, always a favorite resting place for Lambkin.

When the poodle was alive, she would keep on barking until she gained my attention. I became concerned that I might not be able to stop the strange, after-death barking.

What flashed through my mind was the thought of becoming a patient under psychiatric care. What would I say? "Doctor, I can hear my dog barking. The only thing is, she's been dead for two months."

To quiet her, I went over to the rug and spoke aloud, "I can hear you, Lambkin. You sound just great." I kept repeating her name, hoping she would recognize it. There was one, final, joyful yap before the barking stopped.

The last sound I heard was the clicking of my dog's toenails on hardwood floors when she departed to go somewhere else.

Lambkin has remained silent. I feel that she contacted me one time to demonstrate that she was

happy and free. To accomplish this, somehow she broke through audibly from another dimension.—*Louisville, KY*

DAD SAVED US

By Burt Corwin

My father, Roy Corwin, passed away due to lung cancer in July 1954 in Bismarck, North Dakota. This happened a year after my folks visited my family and me in Long Beach, California. We left immediately in our 1951 Studebaker sedan for the funeral.

My wife, Jean, one and one-half-year old Susan and two-month-old Doug were with us on this trip. Susan was in the front seat with us and the baby was lying on the back seat.

The trip was about 2,000 miles and we drove through Las Vegas, Nevada, and headed northeast on the old, two-lane highway toward St. George, Utah. My father was occupying our minds and we were hurrying to be with my mother prior to the funeral.

The studebaker's windshield wipers had not worked for over a year or more. I did not have the wipers checked or worked on as it seldom rained in southern California. We were driving about 60 miles per hour, which was fast for this old, two-lane, winding and hilly roadway with deep ravines on both sides.

Suddenly the windshield wipers started working rapidly back and forth. I became alert and felt the left rear tire becoming soft. I slowed down and then stopped, As I left the car, the rear tire blew.

I felt my father's presence and knew he had warned me to slow down to prevent an accident by using the wipers as sign, causing us to leave the roadway. Otherwise our family could have been killed or seriously injured.

The windshield wipers never worked again, and I know my father was looking after our family from the other side.—*Bismarck, ND*

A FRIEND ON THE OTHER SIDE

By Janelle B. Hilt

For the past ten years I have been researching the subject of supernatural phenomena.

Late one dark and silent night in 1981 at my home in Albany, New York, I heard a voice in my head that I had never heard before. It was a soft, but strong female voice. The voice said, "Your great grandmother is with you."

I didn't quite know what to make of it. I knew for certain that it was not my imagination. I thought about it for the next few days, and then put it in the back of my mind.

A month or so later I experienced the most amazing feeling

of my life. Around three o'clock in the morning I awoke suddenly and was completely awake. Standing in the middle of my bedroom floor, about six feet away from

Janelle B. Hilt

my bed, was the spirit of a woman. I realized that she must have been my great great grandmother, Catherine Elizabeth Firth. Catherine was a Native American who died in 1910. Her long black hair was moving slightly as if there were a small breeze.

I had heard stories about Catherine and how beautiful she was, but seeing was believing. I could see all of her features, and even the pleats in her long, flowing gown. She looked solid, but was different shades of grays, blacks and whites. She looked at me without speaking. A feeling of warmth, peace and love radiated from her and filled me. I have never felt that much warmth and love before or since.

I have seen Catherine a few times since that magical early morning, and have contacted her on a Ouija board.

Not many people can say that their great great grandmother has changed the way they look at things and has been the best friend they could ever have, but I can.—*Albany, NY*

THE BEST FROM OUR PAST

For over 40 years FATE has been sharing sworn statements of people attesting to survival after the transition known as death. Each month we will be presenting one of our favorite stories from a past issue. The following article originally appeared in October of 1956. It is called...

ANGEL ON THE BATTLEFIELD

By Cordelia Sidney

My two brothers enlisted in the Canadian Army during the First World War, much to Mother's dismay, because their going would leave her with the care of our invalid sister, Mary. I was only seven at that time. However, Jim and Jerry hired a middle-aged woman to help Mother, so they left with easier minds.

The year 1917 was a trying year for England. Jerry was fighting in France, while Jim had received a severe wound which

caused him to lose his leg.

On May 10, 1917, Jerry and two companions left their station to go to headquarters, six miles away, for badly needed rations and medical supplies. While walking through a wooded area, three miles from their station, they talked about their homes and families and how they would like to see them again.

Suddenly Jerry saw Mary before him. She said nothing but bent over and untied his bootlaces. Jerry thought it must be a trick of his mind, as he was tired and fatigued after much fighting.

Suddenly he fell flat on his face, tripped by his bootlace. He no sooner hit the ground than his two companions fell riddled with machine gun bullets. If he had not fallen when he did, he would have met with the same fate.

On June 10 he again was visited by Mary. His division had done 10 days of hard fighting on the front line. Relieved by a fresh company, they retired five miles behind the lines and set up tents near one of their old trenches. The noise of guns seemed like soft music to them.

Jerry slept, but it seemed that no sooner had he closed his eyes than Mary was before him. Get up, Jerry," she said.

He remembered saying to himself, "I must be having another imaginary visit from Mary. But why should I get up? All I want to do is sleep."

Still Mary kept telling him to get up. Jerry was certain he was dreaming for Mary could not speak, having been born dumb. Mary became so urgent that finally he got up and walked some 100 feet from the tents where his companions were sleeping.

As he was about to turn around to go back, a shell hit the tent. He found all his buddies killed. Again he had been saved by Mary.

A month later, on leave, Jerry went to London to see Jim. Jim greeted him with the sad news, "Mary is dead. She died on May 10. Before she died, she told Mother, 'Jerry is in grave danger. He needs me, and I must care for him, so I will die tonight.' Rather a strange thing to say, isn't it?" asked Jim.

"Not so strange compared to what I have to tell you," replied Jerry. He told Jim how Mary twice had saved his life. She had kept her promise to her mother.—*Newfoundland, Canada*

Editor's note: We are always interested in reading your personal accounts, which may involve contacts with loved ones, family members, friends and pets who have made the transition from this known physical world, and give you proof that the personality does indeed survive death.

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continued from page 82

the form of lycanthropy? Why would such an obsession be so common throughout history? And how can schizophrenia explain an instance such as that witnessed by the victims of the Beast of Gevaudan, in which a creature seems to appear in the "fully transformed" guise of a wolf. Organic brain syndrome (a chemical problem within the brain) may explain a mental transformation, but how could a delusion be responsible for an actual physical transformation?

THE WEREWOLF OF ANTOINE DE PIZON

Others have offered alternative explanations, such as that propounded by Jean Grenier, the werewolf of Antoine de Pizon. Grenier was born the son of a poor laborer in the small village of South Antoine de Pizon. It appears that 19th century France offered the boy little of interest, and he spent many hours wandering the local woods alone.

When a series of wolf attacks began in the area, young Jean was only too glad to confess to the crimes, claiming that he would change into the guise of a wolf before attacking his victims. When the boy was brought before the local court for questioning, he displayed an uncanny knowledge of the attacks, reciting a list of attacks, times that they occurred, and accurate descriptions of the victims. When a young girl, a survivor of one of the attacks, was brought to court to testify, she confirmed detailed statements already made by Jean Grenier, but claimed that Jean was not the attacker. Instead, the young girl insisted that she had been set upon by "an animal resembling a wolf, but as being shorter and stouter, its hair was red, its tail stumpy, and its head smaller than that of a genuine wolf."

It is interesting to note here that both the creature sighted by the young girl and the Beast of Gevaudan were said to have red hair, certainly strong support for the idea that this "animal" is a consistent and genuine manifestation. Eventually, Jean Grenier's father was called to testify, and summarily confirmed his son's testimony, informing the court that his son had even gone so far as to tell him the story of how he had become a werewolf. Young Jean was again brought before the court, and when asked to relate the story of how he became a lycanthrope, he told the following tale:

HOW TO BECOME A WEREWOLF

"When I was ten or eleven years old, my neighbor, Duthil-

laire, introduced me, in the depths of the forest, to a M. de la Forest, a black man who signed me with his nail, and then gave to me and Duthillaire a salve and a wolf-skin. From that time I have run about the country as a wolf."

The boy continued to relate details of the local attacks that could have been known only to the murderer, and eventually the judge hearing the case was left no alternative but to find the boy guilty.

Placing aside the decision of whether or not the boy was a lycanthrope, the judge declared Jean mentally and morally impaired and sentenced him to life imprisonment within the walls of a monastery at Bordeaux. When admitted to the monastery, the boy fell to all fours, and frantically ran around the grounds. Discovering a heap of raw and bloody meat scraps thrown out by the order's cook, young Jean "fell upon it and devoured it in an incredibly short space of time."

The boy's behavior eventually demanded full imprisonment. Seven years after his arrival at the religious establishment, he was described as "diminutive in stature, very shy, and unwilling to look anyone in the face. His eyes were deep set and restless; his teeth long and protruding; his nails black, and in places worn away; his mind was completely barren; he seemed unable to comprehend the smallest things."

WAS HE OR WASN'T HE?

Jean Grenier, alone in his cell, died at the age of 20, leaving behind a stream of unanswered questions:

Was Jean a lycanthrope? It was certainly established that he had committed the murders. But did he kill as a wolf or simply as a demented victim of some mental disease?

Modern men of medicine would assure us that Jean, as well as all other cases of lycanthropy, could be explained with a diagnosis of various mental impairments. The observers of werewolf attacks throughout history would surely disagree.

They would unquestionably testify that they had been witness to a vision of evil somehow more, and somehow less, than human.

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DOWSING WITH A FORKED STICK

Here are easy, do-it-yourself instuctions on how to dowse with a simple tool. Learn about its Egyptian ancestry, too!

By Bob Ater

Dowsing is the ancient, psychic art of finding the locations of things by iterpreting the actions of a hand-held device. The forked stick that is commonly used by water dowsers is an ancient yet practical modern device.

When scanning a property for the location of suitable underground water veins, a dowser will hold the two-pronged device in his or her hands so that it points slightly up and away from the body. The dowser spreads the two prongs slightly apart so that a small amount of tension or *unstable equilibrium* is created in the device.

The dowser next visualizes, as clearly as possible, the water vein he or she wishes to locate which may be flowing under the property which is being dowsed. Scanning the entire property from one side to the other like radar, the dowser pivots from left to right (or right to left) expecting the device to strike or bend sharply toward the ground when it is pointing toward the water. To "dowse" means to lower, strike or fall.

THE SECOND PART OF DOWSING

Holding the device in the search position for a second time, the dowser now walks in the direction previously pointed to by the forked stick. The dowser should be expecting a reaction from the

device when it is over the exact center of the water vein.

By subconsciously asking pertinent questions which can be answered with a yes-or-no response from the forked stick, the dowser can determine the width, depth and value of that yet unseen underground stream of water. A "yes" response could be a downward dowsing reaction such as was experienced when scanning for the vein of water. A "no" response could be a total lack of response from the device. The more clearly a dowser visualizes a chosen target, the more likely the responses will be proven to be correct. Practice improves dowsing skills as it does everything else we choose to do well.

The forked stick dowsing device can also be used to locate anything else that needs to be found. Water is only one of hundreds of targets which have been successfully uncovered with a forked dowsing device. Lost articles, oil, gas, gold, diamonds, missing people and buried treasures are among the targets that dowsers using a forked stick dowsing device have successfully found. Dowsing is surely the most simple, and perhaps the most practical, psychic art that is known.

DOWSING'S SOURCE

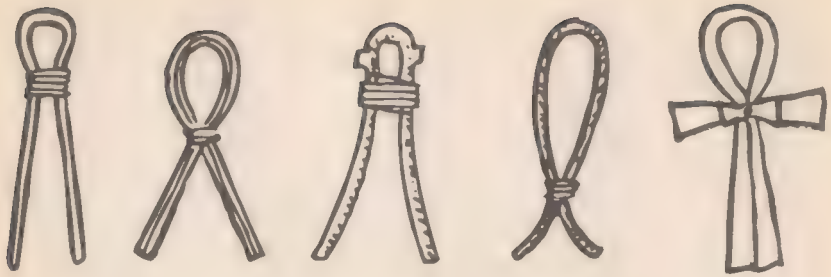
It is almost certain that Pharaoh Rameses II (1290 B.C.–1224 B.C.) dowsed the location of a water well in the dry gold mining area of Akita in Egypt. When the well was completed a messenger was sent to Rameses saying, "The well is finished; that which the majesty spake with his own mouth has come to pass. The water has come forth at 12 cubits being four cubits in depth...The water which is in the neither world harkens to him when he digs water upon the mountain." The above quote is from *Ancient Records of Egypt* by James H. Breasted, the famous Egyptologist. It was originally written on a stone now called the Kubban Stela.

SOURCE OF THE FORKED WAND

Depictions of various forked stick devices are commonly found in Egyptian literature. These are called *Sa Wands* probably because the Egyptian god of perception was called *Sa*. The forked wands used today could be called "Wands of Perception" if one so chooses.

The Egyptian god of intelligence and wisdom was called *Saa*. There are references to the Wands of Wisdom in ancient writings. These devices were commonly used by the priests, advisors and judges. The bindings on the wands were knots which represented the creative binding force of nascent life.

A water dowser using a forked dowsing rod made of modern material—plastic. The device has reacted according to tradition and is pointing at the exact spot where a fine water well can be established. This device has historically been called the Wand of Wisdom.



A diagram showing various *Sa* wands
and how they are based on the Ankh on the right.
Such wands may be the source of the forked wands used in dowsing.

Death was represented by loosened or untied knots.

This idea is dramatically put forth in the story of Isis and Osiris. The *Isis Knot* is well known to any serious student of the Egyptian and Mediterranean religions. The *Ankh* symbol (a cross with a loop at the top. See diagram above) is a more familiar device to most Westerners but it is actually a *Sa* wand with the knot extended to emphasize the binding aspect of the nascent life symbol.

A COMMON SYMBOL

Sa symbols can be found in the alphabetic and symbolic systems of China, Japan, Greece, Persia and even in the western United States where *Sa-aka* means "grass" in the language of the Pima Indians. In ancient Egyptian *Sa akh* means almost the same thing: "lotus and papyrus flowers growing in a field."

Most *Sa* wands were constructed from local plant material. Some are depicted as bound lotuses. The lotus was a primary symbol of nascent life. The forked dowsing rod has historically been constructed from the forked branch of a living tree. The continued symbolism is unmistakable.

It is interesting that the art of dowsing has survived until the present time and is still concerned with subtle perceptions that will lead to the promotion of life. Modern water dowsers and their forked dowsing sticks are a gift from the ancient past. Many people around the world are truly grateful for them.

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READER OF THE MONTH

Douglas Colton
P.O. Box 748
Angwin CA 94508

I was born in the early morning of August 1, 1916, in Boston, Massachusetts. From April 1940 to October 1986 I was a staunch and loyal—even fanatical—member of the Seventh-day Adventist Church, the most ultra-fundamentalist of all the Christian denominations that I know of. However I've quit that religion and don't believe in joining any other religion, although *I am* a "searcher."

My likes include multi-dimensional Euclidean geometry, phonetic alphabet and calendar-reform idealisms, and crafts like model building. I dislike commercial sports events, oft-repeated TV commercials (and most of the others) and being overlorded with a show of authoritarianism.

I'm trying to find out as much as I can about the Great Beyond, that vast and mysterious realm to which the still-conscious souls of people go after their physical death. Can anyone out there help me with this? I would like to have as much "solid" proof as possible.

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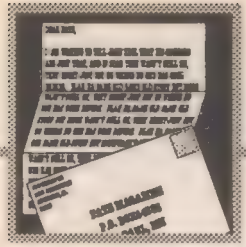
Reader of the Month submissions should be under 200 words and typed. Tell us about yourself, what people should know about you (likes, dislikes, etc.), why you like FATE and how FATE has affected you. **You *must* include your photo and give us permission to publish your name and address.** Mail to FATE Reader of the Month, P.O. Box 64383 St. Paul MN 55164-0383. Include a stamped, self-addressed return envelope. After publication FATE pays $10.00 to each *published* Reader of the Month.



REPORT FROM THE READERS

By the Readers

LETTER OF THE MONTH

Each month, FATE editors choose an especially noteworthy letter to share with our readers. The writer of the letter receives $10.00 for his/her fine efforts.

In the article *Who Were the Three Wisemen?* (FATE, December 1992) author Hans Holzer notes that the number of the Wisemen was never given in Scripture yet has always been accepted in art and tradition as being three. The reason for that seems obvious: three gifts were enumerated —gold, frankincense and myrrh. Through far from air-tight logically, it was easily assumed that three gifts equalled three donors. No doubt if other additional gifts had been noted, jewels and ivory for example, we would have jumped to the conclusion that there were five Wisemen.

The meaning of the visit of the Wisemen was not touched upon. The celebration of their coming to Bethlehem was formerly marked with far greater solemnity on the Feast of the Epiphany, January 6.

There are several vital differences between the Old and New Testaments. The Old Testament regarded the Hebrews as a chosen people to whom the Scriptures were revealed because of a covenant that God made with Abraham and his seed. That terminology suggests that the belief system was a family or tribal tradition into which you must be born or must join.

Christianity seeks to be universal. Though one may be strongly influenced by a Christian heritage, Christianity itself is not inherited. The early Christian community actually contained a belief that it was necessary to first adopt Judaism before a convert could embrace Christianity. It was decided, however, that Christ's command to teach all nations superseded this belief.

The Wisemen were apparently

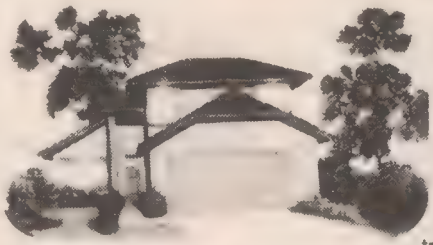
These columns of FATE are set aside each month for your comments. Send your neatly typed opinion of articles, columns, and reports of unusual occurrences to *Report From the Readers*, FATE Magazine, P.O. Box 64383, St. Paul MN 55164-0383.

YOUR FURNITURE CAN AFFECT YOUR LIFE.

Look at your home with an objective eye. Are its rooms pleasing? Do the colors coordinate? Is it comfortable?

The idea that the positioning of your furniture affects your well-being and emotional stability may sound absurd, but think again. Most of us have rearranged furniture, even if only one or two pieces, until it felt "right." OUR SURROUNDINGS DO INFLUENCE OUR MOODS.

In *The Magical Household* author Scott Cunningham shows you how you can empower your home with love, protection, health and happiness.



This book includes a potpourri of superstitions covering subjects like positioning of furniture, turning of rugs, opening doors, gazing into fireplaces and protecting with garlic. Find out why your bed should be parallel to the floorboards. Learn which house plant is a good safeguard against poverty and desperation. Practice rituals to purify your home.

You will learn to simply and safely change your life, and feel happier and healthier. Learn ancient secrets for security and contentment. Discover how you can make your life into what you want it to be.

A handy index is available so you will be able to refer to this book again and again. Find out why you should always pass food clockwise around the table. Explore the history of the famous Hex sign. Transform your house into a meditative cocoon.

Any home can work whether it's a cramped studio apartment or a sprawling, triple-wide mobile home. You don't have to become a Witch or magician to bring your home in tune with ageless magic.

Learn magic for the kitchen, bedroom, even how your beloved pet can magically improve your life. A truly magical household will make your life happier and more fulfilling. Order now!

Empower Your Home With Protection and Happiness!

To order your copy of The Magical Household, send $8.95 plus $1.50 p/h to: Llewellyn, P.O. Box 64383-505, St. Paul, MN 55164-0383. (Order #L124) MN res. add 6.5% sales tax.

called to the birthplace of Jesus by supernatural means. Whatever else they may have been, the Wisemen were not Jews. They are depicted as an African, a European and an Asiatic. They are thus the symbol of the opening of the New Testament to all peoples.—*Kurt Ebert, Campo, CA*

BEST YET

The December 1991 issue of FATE was the best yet for my taste. I always like the archaeology articles and various subjects from *I See By the Papers*. This issue included other articles on my interests, also.

Earthquake Predictions: 1992 by Loren Coleman was very good. I have often thought December 3rd should be celebrated as "Thank You, Iben Browning Day" because his prediction created such awareness of earthquake possibilities to this part of the country.

Angels Today by John Ronner was much appreciated, as was the timely *Who Were the Three Wise Men?* by Hans Holzer. I also liked the latest information on the Dead Sea Scrolls, the miracles stories and all the rest. Many thanks to all.—*Ernestine Busch, Springfield IL*

I just wanted to let you know how much I like the covers of both the November and December 1991 issues of FATE. What you have had of late were nice, but these were special. I hope you will continue this. Thank you for the gallery of old FATE covers and the informative articles on FATE's early years in the October issue.

Your new feature, *Reader of the Month*, is a great idea. Something like this could even become as popular as *True Mystic Experiences* and *My Proof of Survival*. My only disappointment was your saying that you could not print all you received. I suggest you try.

John Ronner's *Angels Today* article was very enjoyable. 'Though I really can't afford it I ran right out and ordered two of the books he mentioned (*Angels: An Endangered Species* and *Dictionary of Angels*). I am delighted with them.

I read from the pages of your magazine to my wife almost every night. I guess it's rare that a day goes by without me reading something from FATE. We enjoy the variety you offer, but my wife seems to like Witches, creatures and critters the most while I tend to lean toward Spiritualism, nature spirits and angels.

Keep up the good work.—*Richard Morriale, Wheeling WV*

Editor's note: We are always trying to improve every aspect of FATE. We are happy to present more colorful art that will fill the covers of future issues.

MOM AND DAD SPIT

Sam Ewing's feature in the October 1991 issue of FATE, *Spit For Luck and Good Health*, reminded me of my mother and father. When I was young I would hear neighbors say how my mom could put a stick in the ground and make it grow. When I was landscaping my property, I asked my mom for her secret.

She looked at me, smiled and said if you spit on it you can make anything grow. Believe it or not, she was right.

My dad would always put a nail into his mouth and wet the nail real well. I asked him why he did this before he hammered it into wood. He told me that if you wet a nail with spit, the nail would never split the wood. He was right, it won't.—*W. Jean Burblies, Altoona AL*

ISSUE 500

Congratulations on the 500th issue of FATE. The color covers of FATE magazine through the years are stunning. Certainly FATE is a treasure trove of fascinating glimpses into the mysterious world of psychic phenomena.

I have seen a steady improvement in FATE over the last few years, and this issue was so outstanding I simply had to write and tell you so. I enjoyed John Keel's long column so much I sent him a letter in care of FATE. Please see that it is forwarded to him.

You might be interested in knowing that there was one article that D. Scott Rogo wrote a year or so before he met such a tragic fate. In the article he recounted a dream where he wanted to call Raymond Bayless but couldn't. Rogo was in New York City when he had the dream yet the dream was set in his house in the San Fernando Valley in California. He said he often called Bayless during the day, but this time he couldn't reach him.

I sent the FATE issue with this article to Raymond Bayless, but it never arrived. As a result I can't say which issue it was. I think, however, that it may have been a prophetic dream.—*Robert Kendall, Dunedin FL*

Editor's note: People who wish to write to our regular, monthly columnists, may write to them in care of FATE. They will be forwarded at no cost.

If you wish to communicate with an author of a feature article, short item, My Proof of Survival, True Mystic Experiences *or* Report From the Readers, *put your letter into an envelope with enough first-class for us to send it on. Put the person's name on the envelope and put this, along with a brief note giving the month and year of the issue*

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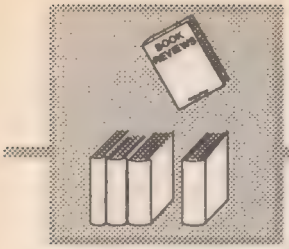

BOOK REVIEWS

THE WORLD OF THE ODD AND AWESOME
By Charles Berlitz
Fawcett Crest, New York
Softcover, 1991 274 pgs., $4.99

Charles Berlitz is famous (critics regard him as infamous) for coining the term, the "Devil's Triangle," that area of the Atlantic Ocean in which all kinds of unexplained disappearances are alleged to have occurred. However readers may judge his conclusions, no one can deny that the man's research in this and other mysteries has been long and varied. His latest release is apparently a result of those past years' inquiry, the residue and leftover tidbits of other investigations. Due to the wide-ranging variety of subjects it embraces, it may be the most interesting thing he has done so far. It covers such things as the recent discovery of a baby mammoth, the ten-foot long cats of modern Britain, the Chinese "Kiss of Death" and inexplicable occurrences, such as the word "Remember Pearl Harbor!" scrawled out on an Indiana sidewalk two years before the attack.

The World of the Odd and Awesome is an unobjectionable collection of intriguing mysteries, some famous (the Bermuda Triangle), others obscure (the blue-skinned people of the Ozarks); some ludicrous (Elvis seen aboard UFO), others fascinating (the Steamship that Cruised beside a UFO). None of them are uninteresting. Personal favorites include Mind over Fungus (how French psychics mentally inhibited the growth of fungi), stories of spontaneous combustion and Australia's football-sized egg.

If nothing else, the descriptions of so many oddities are entertaining. At best, collections such as these can spark ideas for new paths of research or inspire ideas for fiction/fantasy writing.

I cannot personally testify for the veracity of every entry, but I did notice a few jarring pieces of misinformation. As the author of two volumes on the subject *(The Mystery of Atlantis* and *Atlantis, the Eighth Continent*) for example,

Mr. Berlitz should have known better than to write, "North American Indians living near Lake Michigan frequently referred to Aztalan, after their ancestors' island in the sea." There is an archaeological zone known as Aztalan in Wisconsin, but it is 60 miles west of Lake Michigan.

Although "Aztalan" means "Water Town," it is not associated with any Native American tradition suggesting Atlantis-like origins, unless the author knows more than he is willing to share with his readers.

There are indeed many Indian references to Atlantean origins, but none, so far as I am aware, that specifically mention Aztalan in the same context.

While inaccuracies such as these may seem nit-picking to general readers, they nonetheless undermine Berlitz's credibility.

While readers may be cautioned to take his assertions with a proverbial grain of salt, they should find this book stimulating and provocative.—*Frank Joseph.*

OTHER BOOKS OF INTEREST

DAWN BEHIND THE DAWN
A Search for the Earthly Paradise
By Geoffrey Ashe
Henry Holt and Co., New York
Hardcover, 1992, 286 pgs., $24.95

This book evolved from a notion that eventually became the author's belief; a belief that questions prehistorical progress, "... a belief that the movement is not forward, or not consistently forward; a belief in loss rather than gain; a belief that far back in time, life was better and more enlightened, and that whatever made it so ceased to be an effective part of experience."

Geoffrey Ashe embarked on a search for evidence of a "golden age" when an ancient wisdom flourished in an earthly paradise peopled by benign deities and sages. The mythology of every culture in the world, and most religions, makes reference to some sort of golden age, "an era of unspoiled natural humanity." He speculates that these ideas may have a psychological basis in a desire to revert to a trouble-free, uncomplicated, child-like state.

Ashe's research led him in several directions. He cites evidence that the earliest organized societies were matristic, controlled by women, worshipping the same goddess under various names and incarnations. Examples of artifacts dating back to the Stone Age bear this idea out; some of the very oldest, unearthed in the Altai-Baikal region of Siberia, date to about 24,000 B.C. Many

are distinctly feminine or employ symbols traditionally connected with the Goddess. These findings correlate with the legends, or folk-memories, of cultural groups evolving later that point to a sacred center or earthly paradise in that general region, from which civilization flowed outward into the world.

According to this book, at some later point, men gained control. Is that when things began to deteriorate asks the author? He takes a look at the course of history from various angles: Eastern and Western, alternative and mainstream religions; mythology, astrology, numerology, and psychology; migration and cultural dispersal; all reinforced by archaeological research and recorded history. Is there a case for a return to a feminist theology?

Geoffrey Ashe has written a thought-provoking book scholarly and thoroughly annotated, but as interesting as any novel. His is an interesting theory. I'm not sure if he's right, however. I am not totally convinced, but I am curious. I recommend reading it. —*Connie Hill*

THE PERSONAL AURA
By Dora Van Gelder Kunz
Quest Books
Theosophical Publishing House
P.O. Box 270
Wheaton, IL 60189-0270
Softcover, 1991, 195 pgs., $29.95

What is an aura? The author claims it is an energy field surrounding the human body. Colors and other alleged features of the aura are said to reflect bodily states, emotions, and spiritual conditions. Inasmuch as the aura is subtle and astral in nature, a supposed emanation of the "psychic body," it is best seen by clairvoyance.

When most people—whose clairvoyant powers are unfortunately rather stunted—try to perceive an aura, they see either nothing at all or at best an area of one or two predominant colors. Ms. Van Kunz, on the other hand, has no difficulty whatever. In sessions lasting as long as three hours, she sees cone-shaped valves, green belts, geometrical shapes, and many, many figures that resemble things seen in a drop of water under a microscope. Of course, they all mean something.

This is not to say that Dora Kunz is just some wacko with an overactive imagination. On the contrary, she is past president of the Theosophical Society in America and a former student of the well-known C. W. Leadbeater, usually considered quite an expert in this field. She claims to have experienced clairvoyant powers since childhood. In other words, her credentials are impressive.

In the foreword, Renée Weber makes the point that you trust an expert in physics when he tells you incredible things about quantum mechanics, so, on the same basis, you should trust *this* expert when she talks about auras.

This argument may or may not be valid, and the physicists she cites might well recoil in horror at the idea that their theories were being used to bolster Theosophical doctrine, but the proof is in the results. The test of any such intricate visions is not how pleasing they appear when painted, nor in the fancy figures that may be seen to represent perceived psychic states (nor, on the other hand, in how simple they look or how easy they are to interpret), but rather in how helpful they are in counseling and healing. That is the test, and Ms. Kunz passes it with flying colors.

A counselor and consultant to physicians, she has earned the praise of patient and doctor alike. Even people she has met casually have come away with the feeling that they were truly *understood* for the first time.

In this book, we are presented with a number of case studies and then told how various aspects of that person's life situation and personality are shown in the aura. The effects of illness and of the dedication of a calling (such as art or music) on the aura are examined, but perhaps the most important section deals with the way in which auras develop throughout a lifetime. The implication is that change *does* take place and that it *is* possible and *can* be both voluntary and directed. This is the essential message of the book, and it is a positive and encouraging one.

This is a very attractive book, with 19 full-page color illustrations of auras by Juanita Donahoo. Even at that, the price seems a little steep for a "non-aura aficionado," but I don't think anyone would regret spending the money.—*David Godwin*

THE GHOSTLY REGISTER
Haunted Dwellings—
Active Spirits
A Journey to America's
Strangest Landmarks
By Arthur Myers
Contemporary Books, 180 N. Michigan Ave., Chicago IL 60601
Softcover, 1986, 378 pgs., $9.95

This spirit-filled anthology rises above most because Arthur Myers, investigative reporter and former assistant editor of the *Washington Post*, attempts more than just recounting old ghost stories. Instead, he offers independent documentation designed to lend some credence to his tales. The haunts profiled range

from the famous (the Queen Mary) to the unheralded (Ashley's Restaurant) to the merely curious (the Winchester House).

Mr. Myers' journalistic style emerges as a refreshing change from the hyperbolic prose commonly employed by writers of the paranormal. He allows the chapters to build their own horror through the simple accumulation of bare facts. Inclusion of addresses, contacts and names of witnesses lends credibility to the project as does an appendix recommending legitimate psychics for home owners with ghostly difficulties. Novice ghost hunters can search out these locations and test the stories for themselves.

Experts of the paranormal will find fault with the author's methodology but the average ghost-book readers will be satisfied. One wishes Mr. Myers had consistently applied his news acumen for the incidents founded solely on homeowners' statements. However, these quibbles are minor.

Most memorable are the passages in the Edith Wharton chapter which perfectly capture both the sublime beauty and the prevalent occurrence of the paranormal in everyday life, as well as how societal fear of it springs not from genuine horror, but from a lack of knowledge. *The Ghostly Register*, in a small way, helps fill that void.—*Richard Rothrock*

COMPANIONS IN SPIRIT
A Guide to Working With Your Spirit Helpers
By Laeh Maggie Garfield and Jack Grant
Celestial Arts, PO Box 7327
Berkeley, CA 94707
Softcover, 1984, 160 pgs., $8.95

This book recounts the experiences of Laeh Maggie Garfield with unseen beings in the spirit realm. She had many psychic experiences as a small child, and was fortunate in that her family supported her receiving spirit messages.

The book deals with the practical kinds of information one would like to know about when starting to contact spirit guides. Auras and chakras are explained, meditation techniques are given, as are specific exercises for meeting a guide for the first time.

According to the authors, there are different kinds of guides. These are described as lifetime guides, personal guides, special occasion guides, etc.

Garfield presents information on how you are supposed to ask questions and receive answers. She explains that sometimes answers are given in ways in which we would not ordinarily expect, such as in dreams or by "coincidences."

Some of the contents were repetitious to me, and not all of it held my attention.

I have been involved in Spiritualism since a young age, read numerous books on related subjects and have had many psychic experiences. However, after reading the book I had two of the most intense psychic experiences dealing with what could have been spirit guides.

One incident (a visitation from a spiritual entity which was much clearer than a normal dream and left me with an uplifted feeling) occurred in the dream state, so it could have merely been my subconscious state accommodating me.

The other was almost a manifestation and occurred when I was in the kitchen making supper. I do not ordinarily see spirits/guides, and was preoccupied anyway with food preparation, but there was a distinct, nearly physical manifestation of a male being who did indeed impart some important information that helped me to make some business decisions that later turned out to be very beneficial and which I would not have known about otherwise.

I attribute my cognizance of this experience to the awareness gained from reading *Companions in Spirit*. Perhaps this book is more powerful than I gave it credit for being.—*Phyllis Galde*

NOTEWORTHY BOOKS RECEIVED

THE HEALING ENERGIES OF MUSIC
By Hal A. Lingerman
Quest/Theosophical Publishing House, 306 Geneva Rd., Wheaton, IL 60187
Softcover, 1983, 200 pgs., $6.50

ESSAYS ON SPIRITUAL PSYCHOLOGY
Reflections on the Thought of Emanuel Swedenborg
By Carolyn Blackmer
Swedenborg Foundation, Inc.
139 East 23rd St., New York 10010
Softcover, 1991, 62 pgs., $12.50

AGING IN GOOD HEALTH
A Complete, Essential Medical Guide for Older Men and Women and Their Families
By Mark H. Beers, M.D. and Stephen K. Urice, Ph.D., J.D.
Pocket Books
Simon & Schuster, New York
Hardcover, 1992, 351 pgs., $22.00

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Athena Books
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where the article appeared along with the name of the article, in an envelope. Mail this to :

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P.O. Box 64383
St. Paul, MN 55164-0383

I am now reading the November 1991 FATE and am surprised to see the cover of the first FATE magazine my brother and I bought at a drugstore in a small town. We were looking for more information about UFOs. I had to get my magnifying glass to see the date of that issue: October 1953. I never realized I had been reading FATE that long.—*Wallace Kamm, Brooklyn WI*

HOW TO CONTACT SOMEONE FAMOUS

Can you possibly advise me as to where or how I can get in touch with Jess Stearn, the author of many interesting books?

I look forward to FATE—all other reading material is put aside until I devour it.—*Jonnie Parker, Victoria TX*

Editor's note: When it comes to contacting authors who have not recently written for FATE, we are in the same position as anyone. However, most publishers are in frequent contact with their authors and you can frequently contact an author through his or her publisher. The

publisher's address is usually printed inside the book or you can find it (with the help of your librarian) at your local library.

• *BONUS TIP: In many cases, the more famous an author is, the less time he or she has to write a response. Keep your letter brief and to the point and include a self-addressed, stamped envelope for a reply. Good luck!*

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I am seeking the help of your readers who may have some great ideas on the opening of a "Museum of the Unknown." It would be here that any person, from anywhere, could find the information he or she has sought about the unknown. Such questions as to UFOs, Bigfoot, Admiral Byrd's trip to the Poles and beyond, ghosts, strange discoveries, unusual animals, astrology, MIB, the bizarre, the unusual—but all true as we know it.—*David Stinson, 4455 Mixedwood Dr., Ladson SC 29456*

I would like to hear from the readers of FATE concerning the following items: evidence of ancient "Hi-tech" cities within the continental United States, Alaska and Canada, indicative of a previous technological civilization of mankind that vanished around 10,000 years ago. I am interested in

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Many years ago I saw a picture like the one described by Aldea Dokis in the December 1991 FATE. It is a picture of Christ where the artist has made the eyes appear as if they open and close. I have always wanted one for myself. Can any FATE reader tell me where one could be purchased?—*Etna Floyd, 731 Windeler Ave., Tracy CA 95376*

I am trying to locate and attempting to research information on real mermaids. I would like true stories, sightings, pictures, books, etc. relating to and about real, live mermaids and mermen. Any and all help from FATE readers would be greatly helpful and appreciated. Thank you very much.—*Chris Knight, P.O. Box 443, Fitchburg MA 01420*

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continued from page 114

Can anyone tell me the meaning of "VLV LV"? In a dream I was on board a UFO. Entities, including humans, were all around me. The one thing that stuck out the most was a sign on the wall shown above. I find myself writing it on paper all the time. If anyone can help me, or if you have seen this, please write. *—Keeva Marschner, 3397 Gloria Dr., Newbury Park CA 91320*

Editor's note: In Roman numerals, of course, "V" means "5" and "L" means "50."

I have been keenly interested in channeling for many years, long before the word "channeling" came into popular usage, and would like to correspond with others involved in channeling. It doesn't matter to me if you are highly experienced or just a beginner.

If you are teaching channeling or have written any books or articles on the subject, I would certainly like to hear from you. If there are any lists of channelers available I would greatly appreciate receiving copies.

My purpose is twofold: 1) To exchange experiences and information and 2) to get your help in some research projects which may shed more light on this intriguing phenomenon.—*Eman-*

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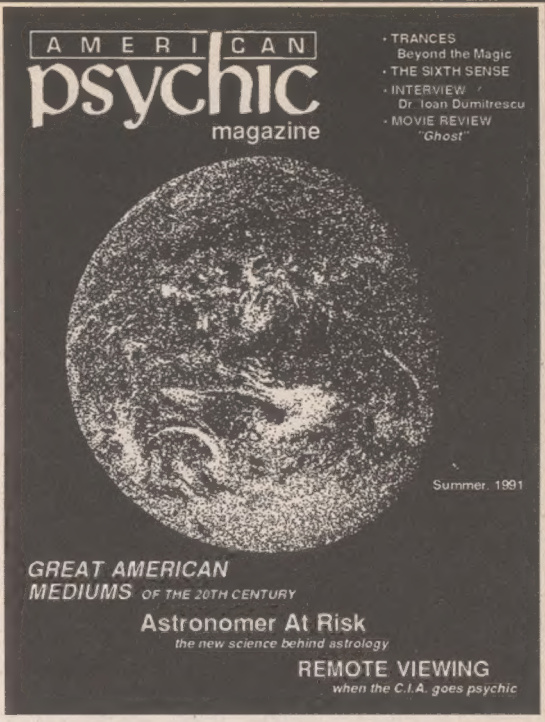

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PSYCHIC JUNK MAIL AND RESPONSIBILITY

Loyd Auerbach (FATE, October 1991, *Psychic Frontiers*) speaks of "people's wishes to alleviate themselves of responsibility for their own lives." At first, children, rightly, must look to parents for decisions. Later they look to teachers, ministers, priests and government for they provide a framework within which the child safely lives and learns.

But the child must be taught to think clearly and to take greater responsibility as he/she grows. Unfortunately, it is easier for those in charge of our children to say, "Do as I say..."

Teaching responsibility is not easy. It is not encouraged. Taking responsibility for oneself can be frightening and is rarely taught. There is always a Hitler, a Jim Jones, a Jimmy Swaggart or psychic junk mail, all too willing to take responsibility away from others and to tell them what to do.

Good article!—*Jean Snow, Gig Harbor, WA*

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I have been receiving the most wonderful letters from people all over the country. Everyone says in their letters how much FATE means to them and how it has enriched their lives and how they couldn't possibly live without it.

I am adding my name to that list. It's like having a close friend with me each time an issue arrives.

These beautiful new friends are sharing their experiences with me and each letter is a beautiful gift to me. I am answering each and every one.

I hope these letters never stop coming and I look forward to the mail coming every day.

Bless you!—*Catherine Penn, 1313 Raindrop Lane, Golden CO 80401*

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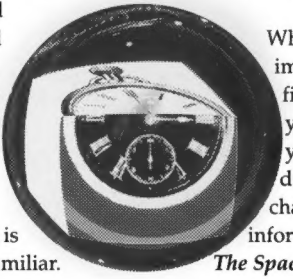

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